SPIRITUAL TELEGRAPH

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VOL. V.—NO. 28. NEW YORK, SATURDAY, NOVEMBER 8, 1856. WHOLE NO. 236.

Current Items.

NEWS FROM NICARAGUA.—CRITICAL POSITION OF WALKER.—It is stated in the recent Nicaragua news, that Walker left Granada on the evening of the 11th ultimo, and after marching all night, met the allied Central American army at Massaya the next morning. The two forces joined battle at once, and continued fighting throughout the day and evening. About midnight the tidings were received by Walker that Granada had been attacked by a portion of the allied troops, who, after a feeble resistance, had gained possession of the city. Upon this announcement, Walker evacuated Massaya with his whole force and took up the line of march for Granada. He arrived there on the morning of the 13th, and succeeded in dislodging the enemy. Meantime, the soldiers of the allied army had commenced sacking the city in search of plunder, and committed the usual outrages on the inhabitants. After the engagement with Walker, they retreated in good order, taking away with them all the supplies, money, and other valuables which had fallen into their hands. Walker was thus left without the means of subsistence for his men, and as he could only obtain provisions by another successful conflict with the allies, his position must be regarded as of a critical character.

THE STORM ON LAKE MICHIGAN—LOSS OF THE PROPELLER TOLEDO AND OVER SIXTY LIVES.—The propeller Toledo, Capt. Densham, of the American Transportation Co.'s Line of Propellers, was wrecked off Port Washington, Lake Michigan, on Friday last. She was bound for Chicago with a full cargo of merchandize and about forty passengers, and a crew of some twenty-five persons. The passengers and crew were all lost except three deck hands. Portions of the wreck have come ashore at Port Washington. Capt. Densham leaves a wife and family, who reside in this city. Among the passengers from this city was a Mrs. Wentworth.

GREAT FIRES IN THE MICHIGAN SWAMPS.—Very distressing accounts are given of suffering in Michigan, in consequence of the dense smoke from the marsh and bog fires. In the vicinity of Battle Creek it is said that consumptive persons have died in spasms, cattle have suffocated, and poultry dropped dead. Thousands of acres have burnt over, and immense damage has been caused to property.

MORMONISM IN GREAT BRITAIN.—An English paper states that the Mormons are making numerous converts in Great Britain, by exaggerated pictures of life in Utah. They now teach openly their doctrine of polygamy; but it seems no impediment to converts from the gentler sex. The annual emigration of converts is computed as high as eight thousand.

THE CZAR AND THE POPE.—The negotiations of M. de Kisseleff have ended at Rome so favorably to the hopes of the Jesuits, that they openly speak not only of a Russian Concordat, but of an admission of the Czar to the Papal Communion. Father Gagarin has even put forth a zealous pamphlet with the startling title, "Will Russia become Catholic?" in which the "Oriental Rite" is spoken of with the utmost respect, and the consistency of Russia's retaining much that is distinctive in her religious system, together with a union with Rome.

PROFITS OF LECTURING.—J. H. Green, the reformed gambler, is said to be building at Jacksonville, Iowa, one of the best saw and planing mills in the northern portion of that State.

HEAVY CROPS.—Six hundred bushels of sweet potatoes to the acre, are said to have been raised this season, on the Guadalupe river, in Texas.

WHAT A STOMACH!—In one year New York city eats 185,000 oxen, 13,000 cows, 550,000 sheep and lambs, 40,000 calves, and 280,000 swine. If ranged seven abreast, they would make a procession two miles long.

FAIRIES.—It may interest some to know, that the July Number of the *Spiritual Herald* contains an account of the fairy-seeing of an educated lady of our own time, not less remarkable than that recently mentioned in "Notes and Queries" of an untaught Cornish girl of two hundred years ago. I transcribe a few lines relating the commencement of this fairy-seeing, and also a curious mention of Shakspeare:—"I used to spend a great deal of my time alone in our garden, and I think it was soon after my brother's death that I first saw (or perhaps recollect seeing) fairies. I happened one day to break (with a little whip I had) the flower of a butter-cup; a little while after, as I was reading on the grass, I heard a tiny, but most beautiful voice, saying, 'Butter-cup, who has broken your house?' Then another voice replied: 'That little girl that is lying close by you.' I listened in great wonder, and looked about me until I saw a daisy, in which stood a figure not larger, certainly, than one of its petals. When I was between three and four years old, we removed to London, and I pined sadly for my country home and my fairy friends. I saw none of them for a long time, I think because I was discontented; I did not try to make myself happy. At last I found a copy of Shakspeare in my father's study, which delighted me so much—though I don't suppose I understood much of it—that I soon forgot we were living where I could not see a tree or a flower. I used to take the book, and my little chair, and sit in a paved yard we had—I could see the sky there. One day, as I was reading the 'Midsummer Night's Dream,' I happened to look up, and saw before me a patch of soft, green grass, with the fairy ring upon it; while I was wondering how it came, my old friends appeared, and acted the whole play—I suppose to amuse me.—After this, they often came, and did the same with some of the other plays.

SAD FATE.—Herr Standige, the celebrated singer and instructor of Jenny Lind, died in a mad house at Vienna last month.

DURING last week about 1300 emigrants arrived at Castle Garden, *daily*, at an average.

PERSONAL AND SPECIAL NOTICES.

T. L. Harris at Dodworth's.

T. L. HARRIS will lecture, as usual, at Dodworth's Academy Hall, next Sunday, morning and evening, and for several succeeding Sundays. CONFERENCES are holden in the same hall every Sunday afternoon at 3 o'clock.

Lecture in Brooklyn.

REV. T. C. BENNING will lecture next Sunday afternoon at half-past 3 o'clock, corner of Clinton and Atlantic-street, Brooklyn. Subject—"Religion of the Bible in the light of Modern Spiritualism, as compared with the religion of Creeds."

MRS. DR. B. F. HATCH will speak in the Music Hall, Boston, the first and second Sundays of November.

The Sacred Circle.

THE first Number of the third volume of this magazine (edited by Judge Edmonds and O. G. Warren, assisted by the Misses Hoyt) is now ready, embellished by a finely-engraved portrait of Judge Edmonds. It contains a chapter of the Dialogues upon the subject of Spiritualism; an article on Slavery; The Haunted, a poem; Our Spirit Soirees, in which will be found what is doing in the circles; Spiritual Investigations; God is our Father, a poem; The Present State of the Emperor Nicholas; Another Chapter of Elector, by the author of "Prairie Rambles;" Bookbinding in the Spirit-world; Advice to Beginners, containing information necessary to those who are entering into the investigation of Spiritualism. For sale by S. A. & H. Hoyt, at the office of publication, 132 Nassau-street, room 11.

Mrs. French's Office Removed.

MRS. E. J. FRENCH, the medical clairvoyant, has removed her office to No. 8 Fourth Avenue, near Astor Place.

S. B. Brittan on his way West.

BEFORE this number of the TELEGRAPH reaches our country subscribers, the Editor will have left the city to fulfill his numerous engagements in New York, Michigan, Indiana, Illinois and Wisconsin. For the ensuing three weeks his appointments are as follows:

Rondout,	New York,	Thursday and Friday,	October 16th and 17th.
Troy,	"	Sunday,	" 19th.
Utica,	"	Monday and Tuesday,	" 20th and 21st.
Gransville,	"	Wednesday,	" 22d.
Auburn,	"	Thursday,	" 23d.
Leroy,	"	Friday,	" 24th.
Fredonia	"	Monday, Tuesday, Wednesday, Thursday, and Friday,	" 27th, 28th, 29th, 30th, and 31st.
Ypsilanti,	Michigan,	Monday and Tuesday,	November 3d and 4th.
tle Creek,	"	Wednesday and Thursday,	" 5th and 6th.
Kalamazoo,	"	Friday,	" 7th.
Elkhart,	Indiana,	Saturday and Sunday,	" 8th and 9th.

The friends in the places named above are requested to make their arrangements according to this Programme. It will be perceived that the appointments follow in such rapid succession that the Lecturer will not be able to remain over in any place to fill his engagement on a subsequent night. It was found necessary thus to fix the time of our visit to each place to avoid any misunderstanding, and in order that persons who reside in the towns adjacent to those we are to visit might have an opportunity to meet us at the several points along the line of our travels.

After completing our engagement at Elkhart we shall proceed immediately, and by the most direct rout, to Fon du Lac, deferring our course of lectures at Chicago until we have visited several places in Wisconsin. Timely notice of our subsequent appointments at the West will appear in the TELEGRAPH. If the friends in other places along our rout desire us to visit them, we may be able to do so as we return. All correspondents, having this object in view, should address S. B. Brittan, care of Hon. N. P. Tallmadge, Fon du Lac, Wis., until the 15th of November.

We may just mention that, wherever we go, we shall of course be pleased to receive subscriptions to this paper, and orders for Spiritual Books.

Mr. Redman, of New York.

MR. G. A. REDMAN, the well known test medium of Boston, is now in this city, and has taken rooms in Canal-street, old number, 138; new number 391. See his advertisement in another column.

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The Principles of Nature.

NATURE'S DEFINITION OF HER LAWS.

At the recent meeting of the Scientific Convention at Albany, Professor Agassiz, in his interesting exposition of phenomena observed in the growth of vegetable and animal organized life, expressed substantially the opinion that science was rapidly accumulating that knowledge of nature's operations which would soon disclose to man's perception and comprehension, the law under and through which organized, individualized life originates and manifests itself.

This discovery, if attained by science, will confer great honor on her disciples; but it may be questioned whether this honor will not be won and worn by her rival, Spiritualism.

I propose presenting for the criticism of the students of science, a definition of the laws of generation, conception and reproduction, appealing to nature's works for illustration and confirmation; and I wish it to be distinctly understood that I acknowledge myself indebted to spiritual teachings and impressions for the general principles embodied and disclosed herein.

The following phenomena seem to be so well authenticated as to receive general credence with the *savans*, and I will therefore quote them as the evidence to prove my arguments.

1. Bunches of wild grass at times grow up in highly cultivated lawns where the soil has not been broken for years past, and when no man has knowledge of any seed having been planted from which such wild grass could originate.

2. Fields that have been for years cultivated in the growth of grass and grain crops, without any intermission, and under enriching stimulation, have yielded abundantly from the seeds sown, are seen to yield an abounding crop of weeds after the grain crop is harvested, though no man knows of the seed having been planted whence these weeds could have originated.

3. Where fire has destroyed the forests and all visible vegetable life, it is observed that there springs up from the soil a crop of vigorous wild grass unlike any grass obtained by cultivating soil and planting seeds.

4. Water cresses grow periodically in meadow streams, though no one has knowledge of seed being there planted to explain their origin.

A variety of similar phenomena will occur to the reader, which renders farther details unnecessary. It will be conceded that in all these phenomena is evidenced the manifestation of individualized life as entities. As these life-entities do emerge from the earth, the question to be solved is: Were they at any time deposited in the earth through the medium of seed planted? or, is earth the fountain-repository of unorganized life whose emanations, progressing, through union with form-principle, unto organized individuality, present these phenomena as constituting this progression from unorganized to organized state and being?

A clear comprehension of the laws of generation and reproduction is essential to solve this question, and therefore the dogma of science that if a planted seed does literally die as an entity, no germination *can* occur, *because* the connection of the life with the seed being severed, no re-union could take place—must be examined and weighed, inasmuch as the doctrine that in reproduction the life of the planted seed, reappears is purely an assumption, may be unsound, and is wholly inconsistent with the teaching of science that man is an ultimate development of nature.

The theory of geologists assumes that in the beginning of earth's unfoldings, there was a time when there was no organized vegetable life therein; hence that either nature must have manufactured seeds as a mechanic makes a tool, and having made the same must have planted them as the origin of the rudimental forms of the vegetable kingdom—or, that those rudimental forms did grow from earth before seed existed as their germ or product. I presume science adopts the latter view, and if so, recognizes the principle, that life may be manufactured in organized form, and as an individualized entity, without its originating in the deposit of seed in earth—thus conceding that the doctrine usually asserted to explain the phenomena quoted, to wit, that birds or animals, or man, must at some time have planted the wild grass-seed in the cultivated lawn, in the soil devastated by fire, etc.,—must not necessarily be true, and if not it is neither plausible nor rational.

Regarding the growth of the wild grass—quoted as being the progression of unorganized life in earth, to organized individuality—I will offer an exposition of the laws of nature involved in the origin and perpetuation of the vegetable kingdom, and appeal to her phenomena for proof.

Generation consists in the impregnation of embryo germ seed with undeveloped form-principle. Conception consists in the union of life-principle, unorganized or organized, with a kindred undeveloped form-principle. Reproduction is the action of life's expansion, causing the development of the form-principle. It for the time pervades and unfolds therein its life's innate nature. As proof of this exposition of generation, I offer the following phenomena: Select three flower-plants of the same species, alike in health and surrounding conditions. When their flowers are about to shed their pollen on the embryo seeds, brush away the pollen from the first plant; mix other and different pollen with that of the second, and leave the third plant undisturbed—so that no pollen falls on the seed of the first, mixed pollen falls on the seed of the second, and the pollen of the third falls on its own seed. You will find that the embryo seeds of these different plants grow alike to maturity as entities, and when gathered and placed away for preservation, each alike evidences the presence of life, preventing decay and death. In the fact of each thus alike growing to maturity, etc., is evidenced conclusively that life is not transmitted to the seed through the pollen, or derived from it by the seed, though science asserts otherwise. Plant the seeds of these three plants in time and conditions alike, and you find that those of the first plant do not germinate; those of the second do, and yield a product differing from the parent plant of the seed, while those of the third reproduce their kind. Repeated experiments establishing uniformity in the foregoing phenomena, it is wise to seek therein for its own explanation.

If pollen is not, as taught by science, the medium for imparting life to the seed, what is its special function as indicated in the foregoing but the impregnation of the embryo seed with form-principle? This will explain why there is no germination of the seeds of the first plant. It is because life must needs have union with form to manifest itself as an entity; and no pollen falling on those seeds, they were destitute of the undeveloped form-principle in and through which life could expand its innate nature as an entity.

This also explains why the seeds of the second plant yield a product differing from the parent plant of the seed—because the pollen falling on the seed being mixed, representing two different forms combined, impregnates the germ seeds with this combined form-principle, and life in germinating, must needs unfold that combined form, as it is, being limited and governed in its expansion as an entity by the form it for the time pervades. And in this phenomenon is also witnessed, in the product of the seed of the third plant, the action of that law of "like begets like," so generally characteristic of nature's works.

Desiring to observe as far as possible, brevity in this argument, I will rest on the foregoing phenomena for proof of my exposition of the law of generation, simply remarking that all nature is harmony, and the principle embodied in her laws is alike in the several kingdoms, however varied may be the media through which her laws act.

To apply the phenomena of the wild grass, etc., as quoted, to test this exposition of the law of generation, I would state, that earth being the repository and fountain of unorganized life, and life being endowed with the attributes of consciousness and intelligence, with aspirations for individualized self hood as an identity in a form adapted to develop and express this innate nature, life existing in earth as an unit, would be impelled by its innate nature and aspirations to progress unto union with form-principle to individualize itself. Hence when life in the mineral kingdom had attained its ultimate development of innate nature possible therein—to wit, organization of its action—or as science terms it, "the principle of motion"—life would attain the relationship of "positive" to a kindred form-principle "negative" thereto, necessary for, and indicating, that union under which in all nature germination originates. And this condition of positive life and negative form, kindred in their affinities for union, is the key to the birth of the rudimental forms of the vegetable kingdom, and to the phenomena of the wild grass in which unorganized life's emanations continue through union with rudimental and kindred forms to attain unto—in fact progress unto —individuality.

This phenomenon exhibits the action of the laws of conception and progression coöperating to produce results, with Nature's works in perpetuation of herself, are mainly through the laws of generation and reproduction. In the case of the wild grass is seen the progression of unorganized life to individuality

as an organized entity; and the question whether this individuality thus attained is ever lost, must here be considered.

Life individualized in a material, organized form, is a something whose presence is essential to the preservation of that organized form—whose withdrawal is invariably followed by the dissolution of the material form pervaded by it. This life-entity being a something, must be indestructible, and when withdrawing from the form it pervaded, it must as a something go somewhere. As in the vegetable kingdom it seems to emanate from the earth in its manifested appearance as an entity, so it seems to retire to the earth when its connection with material forms thereof is severed. In the case of the flower-seeds quoted, each seed when planted is a living entity, and is placed in similar relation with surrounding influences thereon. It is found that the action of those influences on the seed of the first plant, is to cause the withdrawal of life therefrom, as it is by all conceded that those seeds from which no germination occurs do literally die. Hence it is safe to infer that those surrounding influences have a similar action on the seed of the second and third plants also, unless it can be shown that the impregnation from the pollen qualifies or nullifies that action. If those influences cause the departure of life from the seed of the first flower when planted, it must be either by attraction or repulsion. If by attraction, then why should it be supposed that there is in the undeveloped form-principle a counter and greater power, and that it is dormant until a surrounding antagonism excites it to action? If the indwelling life of the planted seed has greater affinity for the undeveloped form-principle, or as science terms it the "nucleus," contained therein, than it has for the surrounding influences in earth, it is difficult to account for the inaction of this greater affinity to induce life's concentration therein, until the attraction of a surrounding influence is invoked to produce an opposite result. If it is contended that the surrounding influences act by repulsion and cause the indwelling life of the seed to consolidate itself in the nucleus, etc., then how account for the dissolution of those of the first plant, as life would thus be continued therein?

It is, however, evident that the seed of the first plant literally dies—hence that the life-entity therein passes from the seed to surrounding earth, and in doing so must either be absorbed in the great fountain-repository of life in earth, or it must exist there as an individualized entity. Science teaches that the universe, as now existing, is a gradual development from an embryonic condition by nature. Geology asserts that on this earth Nature spent ages in giving birth to the vegetable, animal and human kingdoms in this order of succession, and all her testimonies in support thereof show that if the theory is correct, each kingdom was born in infancy, and only after ages rolled away ultimated and became the base of higher unfoldments. Now when this theory of the birth of creation is practically viewed, it would seem that these gradually progressive developments of nature consist solely in a succession of more perfected and higher forms in which life is manifested; and as it claims that something has so progressed, it is difficult to imagine what that something as an entity can be, unless it is either life or form. There is no other something apparent in these higher unfoldments as an entity, though there are, it is admitted, qualities or characteristics disclosed therein. It can not be realized that form as an entity could itself so progress, for it needs the indwelling life for its own existence and unfoldment, while the mind can realize that life as an entity could so progress, inasmuch as it needs only the union with form to manifest itself. On the assumption, therefore, that something has progressed in Nature's development of her kingdoms on earth, I claim that life alone is that something, and that those principles of motion in the mineral kingdom, sensation in the animal, and intelligence in the human kingdoms, are but life's developments of its innate attributes and nature.

It will be readily conceded that if life has thus as an entity progressed, its individuality must be preserved, and therefore the life of a seed planted, on leaving it, must exist somewhere as an entity until it can, through union with higher form, etc., reäppear in nature's manifestations—hence, that life, when organized and individualized, and existing in earth, awaits an union with a kindred undeveloped form principle to reäppear therein. On this hypothesis, when a seed duly impregnated with undeveloped form-principle is planted in earth, its life is attracted from it by surrounding conditions, leaving the form-principle in the seed severed from all connection with organized life. Thus that form-principle is brought into the conditional relationship with organized life entity, affinitizing for union therewith, under which, as a positive and negative, union occurs throughout Nature's domain. Life is positive to form, and form negative to life, the necessary feature for their union being "kindred" in character. The life-entity of a rudimental vegetable form—say of the wild grass—having in the form thereof unfolded innate nature to the limits possible therein, is by its aspirations for individualization in the ultimate of perfected form, impelled to seek union with the next higher in the series of forms leading up from the vegetable to the human kingdom, and being thus impelled, becomes positive to that next higher form, and will attract it to itself whenever the conditional relationship therefor is established, to wit, needed proximity, and the freedom of form from the control of other organized life. Until the planted seed dies, no organized life-entity on earth can obtain union with the undeveloped form therein, whatever be their affinities, because while life is in the seed as an entity indwelling therein, there is no access for other life to the dormant form therein. The life of the seed engrosses it and governs all contained therein. This union of life-entity on earth, as a positive, with undeveloped form (divested of connection with life in the seed,) as a negative, constitutes in itself conception, and is in coöperation with the law of generation whereby the seed was endowed with the needed means for reproduction, to wit, the impregnation of undeveloped form-principle; and if I am correct in this, I will be warranted in saying that reproduction is but the effect of life's expansion of itself, involving as a consequence the unfoldment of the form-principle it pervades as an entity.

In asserting the principle that life's emanations when once individualized, never lose their existence as entities, and are on their mission through ascending forms of manifestation in nature unto an ultimate only attained in the human kingdom, I do not mean to assert, nor am I willing to be understood as affirming, that the life of a blade of grass in the process of time becomes *the* life-principle of a man. It is clear that Nature has given birth first to the rudimental forms of life's manifestations, and made them the bases on which she has reared the more perfected forms which Science teaches are combinations of lower forms; and as these higher productions are made under and through law, the question is worthy of thought and investigation, whether these higher manifestations of life and perfected form do not evidence the union in combination of that something (whatever it may be) which is said to have as an entity progressed?

It will not be asserted by the candid mind, that Nature's teachings warrant the idea that she works as a mechanic—making each new and higher form as a special production from chaotic conditions. It is apparent in her works that her higher unfoldings are combinations of lower and still lower developed rudimental forms, and developed by a gradually ascending scale of refinement and addition under and through the action of fixed, immutable and perfected law. Hence these higher developments seem to be the effect of the progression of that something referred to before; and if, as I have tried to show, life is that something, the question presents itself, whether the manifestation of a new, higher and combined form in nature, may not be because of the union in combination of two or more life-entities kindred in development and aspiration, and together seeking an union with form.principle to reappear in their mission through nature to nature's ultimate or man? The proposition, reduced to a plain and simple form, is: If nature does not, by a special exercise of independent power, create the new-born forms constituting her progressive development, but through perfected law progressively develops the lower or rudimental forms, what other agency is used by her than life? and how else can she thus use that agency than by its progression as an entity from lower to higher forms?

The fact that the particular refinement of matter and form distinguishing the human brain, is necessary for the living identity in man to unfold and express the intelligence he so justly prizes, teaches that intelligence is an innate attribute or life which can only be developed by indwelling in a form adapted to give expansion thereto. The forms in the lower kingdoms of nature, will admit of only a partial development therein of life's inherent attributes, and involve the necessity of their progressing to higher unions, ultimating in man. When, therefore, science teaches that various organs of the animal form are seemingly perfected in particular plants specially characterized by such particular organs, there is given a key to this matter of progression and combination, and the hypothesis is suggested that the union of one or more life-entities in combination as an unit, drawn together by their kindred affinities do, as an unit, attract union with form-principle kindred to their combined nature, and thus manifest in nature the birth of a higher, material, living form.

Man is said to be an universe in miniature—to represent not only the forms of the lower kingdoms in his body, but also the passions and appetites of the animal kingdom in his animal mental nature. Why should he be thus viewed, but because the life-principle of his physical nature is a combination of life principles which developed in different animal forms the various natures found to be united in him? But to go back to the phenomena of nature again for evidence that life progresses as an entity individualized:

It is said that where full-grown pine forests have been cut down, there grows up from the earth the thrifty, hardy and majestic oak in their place, while none pretend to say when or how acorns had been planted from which the oak should originate. Other and similar phenomena might be quoted. Science, assuming that unless an acorn was planted there could be no oak tree, etc., suggests that these acorns may have been planted a long period, etc., and lain dormant until the pines were removed. But science does not pretend to explain the *rationale* of acorns buried for years—perhaps ages—in earth ere the normal condition of those acorns should be affected by surrounding influences. It quotes similar phenomena for its proof, while the quoted proof equally needs explanation. Apply the hypothesis of life as an entity ever enjoying its individuality, and progressing through the series of forms leading up to the human form, and it will teach that when the life-entity in the full-grown pine is by the woodman's axe expelled—it having developed itself to the measure of that form, seeks and obtains union with another—perhaps a higher—the oak-form, and reäppears therein on earth, to again develop other special, innate nature. This phenomenon exhibits the united action of the laws of conception and progression. There is no conflict with the law of "like begets like," because the law of generation does not in this phenomena participate or apply.

It seems to me clear from the facts of the pollen, and from similar phenomena, that nature perpetuates the vegetable kingdom through the impregnation of embryo-seed with undeveloped form-principle as the needed element for reproduction, and that all her progressive unfoldings evidence that life and life alone, as an entity, constitutes the acting agency therein. In her works is apparent at times the coöperation of her laws of generation and conception for reproduction in harmony with the law of "like begets like," while at times these laws of generation and "like begets like" are suspended or superseded by the law of progression alone coöperating with conception. Hence I beg to submit that the teachings given eighteen hundred years since, that "if the seed of corn or wheat planted die, it yieldeth much fruit," is to be understood as a literalism rather than a metaphor. And Science must be asked for its authority in asserting that germination and reproduction exhibit the reäppearance of the life-entity individualized in the planted seed.

Let us try to learn the law under which the vegetable kingdom found existence, its conceded progressive refinement, etc., and it may aid us better to account for our own origin and nature.

K.

STRICTURES ON "J. S."

BY DR. HARE.

Is it not a silly mode of arguing, for a writer to assert as an admitted fact that which his antagonist not only has not admitted but would peremptorily deny if allowed the opportunity? Is not the allegation that "*the Deist's god is a sleepy god*" as foolish as it is manifestly false? Is it not thus that weak men multiply the labor of getting rid of those errors which grow from their brains like heads from a hydra?

One would think that a Deity who had a hundred millions of solar systems to rule, would not be a sleepy god.

For one among those believers in God whose opinions are thus foolishly misrepresented, I may refer to the fact, that I expressed the opinion many years before I was a Spiritualist, that gravitation must be viewed as the direct consequence of the divine will, so that were God to fall asleep chaos must ensue. I held the universe thus to require the incessant watchfulness of God no less than is requisite to the erect posture in mortal man. It is notorious that any human being ceases to remain upright as soon as sleep induces a suspension of the effort which is incessantly sustained through his muscular power to counteract gravitation.

A similar enduring exercise of divine volition, I urged to be required on the part of the Deity to sustain the operations of the universe.

According to my Deism, God has been, and is, incessantly operating for the benefit of his creatures through those general laws by which the universe has been created, is governed, and is progressing.

In this is there not ample occupation without giving to obscure barbarians and this minute planet, sanguinary orders for conquest, rapine, rape and slaughter?

The groundless allegation above noted is followed by another arrogant *ipse dixit:* that the next step from Deism is to Atheism. Where is the argument in this use of epithets? Does "J. S." assume papal infallibility? Let him then find readers who are ready to swallow his unsupported assertions.

It is at least sixty years since, at the age of puberty, if not before, I became a Deist or Theist; or in other words, a believer in the existence of the just and benevolent God of Socrates, Plato and Seneca, and a disbeliever in the jealous, vindictive, wrathful, unjust, and capricious God of Moses, Joshua, Samuel, David and Solomon. Yet so far from having stepped into atheism—a step pronounced by the infallible "J. S." to be inevitably the next—time has only confirmed the opinions of my boyhood. Meanwhile to what has the "Scripturism," or Scriptural idolatry of "J. S." lead? Is it not to believe in a Deity, half divine, half diabolical? In order to reconcile the Scriptural accounts of the Deity with truth, has not this false prophet found it necessary to make this God partly a devil? According to Orthodoxy, an omnipotent Deity can not manage his creatures without creating an assisting fiend to help him through his work. According to "J. S.," from the nature of things, it has been necessary that the Deity should be in part diabolic, so as to comport with Scriptural writers, instead of meriting the truly God-like character ascribed to him by the heathen philosophers above named. It seems that "J. S.," instead of assuming with Christians in general, that Satan is a subordinate being existing through the mercy of an omnipotent God, associates with the Deity himself all the attributes of that arch fiend; and assumes that the murderous and relentless commands which induced the massacre of the Amalekites came from the satanic part played by the Deity himself. It is not deemed necessary to prove that the command in question was given; and it is held quite reasonable to suppose that God, dispensing with the services of Satan, performed himself all the diabolical work attributed to the Devil by Orthodoxy.

The doctrine that "J. S." would inculcate is, that God is the cause of evil in order to bring about good. Of course this is fatal either to the omnipotence or all-goodness ascribed to him by the orthodox church, since perfect goodness would not use evil means, if not necessitated to such an evil resort. Could the same ends be attained without sin and misery, that are alleged to be attained through their instrumentality, would all-goodness employ them as its instruments?

In the reasoning of "J.S." about the Church, he does not define what he means. When he employs the words "*Uterine state of the Church*," what does he mean? Is it not injudicious in a discussion to use terms which probably no one but the writer can understand?

The only meaning which can be attached to the Church, according to my mind, is that of a set of priests who claim to be God's vicegerents, and to have the best if not the sole knowledge of his will. But how can a set of priests, forming a church, be in a "*uterine state?*" Beside, there are various sets of priests who dispute with each other as to exclusive supremacy. Was it the Hindoo, the Buddhist, the Mahometan, the Catholic, the Grecian, the Episcopalian, the Calvinist, Baptist, Methodist, Unitarian, or the Quakers, whose "*uterine state*" existed in Judea, and who received God's will through the Thug-like mandate given to Saul?

I must plead guilty to the superficialism alleged against me by "F," if through inability to discover in the Jewish priests the "*embryo*" of either of the sects or churches which I have named above. But this critic would here beg the question, and assume that *God did give the order*, and that his ("J. S.'s") church is the only one entitled to enjoy the enormous weight of historical authority founded on the Priest Hilkiah, Shaphan the scribe, and other Jews of that barbarous age.

Admitting that some books were found by Hilkiah, was it not in his power, and that of the scribes and Pharisees of his time, to have made any modification which might suit their purposes?

PLATO AND CHRISTIANITY.

THE chief value of Plato's philosophy to every student of it, is quite independent of the interpretation which may be given of various parts of it, or (even supposing such criticism just) of the truth or fallacy of these particular speculations themselves. It consists, eminently, in the *spirit* of his philosophy; in the perpetual correction it supplies of ever-recurring tendencies to low materialistic or sensational systems—an influence it has again and again auspiciously exerted at various critical epochs of philosophical speculation; in the grandeur and elevation of its ethical views; in the lofty aspirations, the magnanimous and ennobling sentiments it inspires; in the attractive and beautiful, even though impracticable ideal it ever presents of moral beauty, and in the profoundly just analysis of human nature and delineations of character, which are interspersed with the subtlest discussions of metaphysical truth, and in which the form of dialogue enables Plato to indulge at pleasure; in the discipline given to the mind (perhaps the most valuable result of all metaphysical philosophy), and it may be added in the case of Plato, in the stimulus supplied alike to the intellect, fancy, and taste, by the rare genius he displays, and the literary beauties in which he abounds.

We may perhaps be allowed (at least if our own experience does not wholly deceive us) to hint one thing more. It is, that the general spirit of Plato's philosophy is often so deep or so comprehensive, that though we may dissent from his theories, or admit them only with large adjustments and rectifications, they yet perpetually suggest profound essential truth. His philosophy is truth seen through a vail of allegory, where some variety of interpretation is admissible; or, like the eye of a portrait, seems fixed on every one who looks at it, from whatsoever side.

Let us be permitted briefly to illustrate this observation, by taking, as an example, the wonderful Seventh Book of the Republic. How profoundly just (let our philosophy be what it will,) how profoundly just, in relation to the conditions of human nature—to the limitation of our faculties—to our ignorance of the Absolute—to the predominance of the Phenomenal over us—is that opening picture of our species, as fettered captives in the subterranean cave; where by the dim fire-light, they see only the gliding shadows of the objects that are passing, and hear only the echoes of the voices that are speaking, between them and the light! How deep is the satire launched at a complacent sensational philosophy in the representation of the honors and veneration one may imagine bestowed among these purblind creatures, on those who, in that darkness, could most "sharply detect" the forms, or most shrewdly anticipate coincidences or sequences in the "appearance" of these shadows on the wall; who could best tell what objects came together, or in what order of succession they might be expected! How keen the sarcasm implied in the representation that, supposing one of these captives to be dragged up to daylight, and compelled to converse with realities till he saw things in their true light, he would, if again plunged into the cave, be apt to seem more blind than those who had never left it, and moving them to alternate laughter and pity, make them exclaim on the madness of those who ventured to leave the subterranean cavern and the friendly darkness, only to lose their eye-sight! How sublime the declaration that, nevertheless, he who *had* thus, in some degree, purified his vision, must be content again to descend to those depths, endeavor to free the miserable captives from their chains, and enable them to gaze on the glories of earth and sky, and be ravished by the beauties which himself had seen!

Similarly as to Plato's observations on Education in the same book. Who (however he may think that each science, as it passes in review, is regarded too exclusively as an instrument of mental discipline, and that its utilitarian benefits and applications are less prominently stated, and less highly valued than they deserve), who can fail to recognize, amidst deficiencies and excesses, the noblest principles and maxims of philosophical education? Who will deny that to the generality of men, the various pursuits by which the mind itself is trained to reflection, sagacity, abstraction, generalization, and made capable of finding and appreciating Truth, are valuable exactly as they conduce to these ends, and, in this light, worth far more than any material advantages which can accrue from the prosecution of any one science, or the practice of any one art whatever? a fact, indeed, obvious enough, when we consider that, to form such a mind, if only to be capable of efficiently prosecuting any one pursuit, many kinds of discipline, from which not one in a million ever gets a penny, or hopes to do so, must concur. Who will not acknowledge a meaning in Plato's hyperbole, that the chief object of the pursuits which should constitute a wise education, is to awaken, to develop, to purify some faculty of the soul, "better worth preserving than a thousand eyes;" *intellectually*, to make it sagacious, prompt, comprehensive; *morally*, to enamour it of the true and the just, the beautiful and the good.

Even when he so audaciously declares that the sublime phenomena of Astronomy itself, unless they conduct the soul to universal truth, are really of little value; that the starry "diagrams" of the heavens are to be looked at as little better than geometrical diagrams (exquisitely wrought by some "cunning Dædalus"), except, like these, significant of immutable laws, and suggestive of absolute science—how sublime a truth is adumbrated in his words! Not exactly his meaning, it may be, yet embracing and surpassing it. The oracular words seem more than justified in that marvelous science of celestial dynamics which, in proportion as it is more fully known, transforms the glittering hieroglyphics of the heavens into an "intelligible" scroll, and enforces with every fresh cogency the sublime moral lessons of which Plato was perhaps chiefly thinking, that "the heavens declare the glory of God, and the firmament showeth his handy work. * * *

For those reasons, and others like them, the philosophy of Plato will ever be well worthy of earnest study. Even though many of its doctrines are impenetrable, or, being penetrated, are denied, it still is full of approximations to truths of the most comprehensive character; and forms a rich supplement to any philosophy. To this is to be added, that, collateral to his main doctrines, are everywhere interspersed profound maxims and reflections, and subtle analyses of human thought and feeling—and all expressed in what philosophy so often lacks—the winning graces of most varied eloquence.

These collateral beauties, indeed, will be thought by many, perhaps by most, far more valuable than the more characteristic features of his system. This is certainly the case with the greatest of his works, the "Republic." Considered as a *possible* political structure in this actual world of ours (and from its obvious impracticability many of his commentators have doubted whether Plato so regarded it), it certainly deserves to be considered the most Utopian that ever entered the mind of man. Yet it is full of insulated thoughts of profound significance and value, and lustrous with bright gleams and glimpses of truths that will never grow old. It is an ideal structure, but made out of solid materials; an edifice of poetry, but built out of the substance of philosophy. Many of the speculations, indeed, which enter into it, can not be so considered; as, for example, the strange paradoxes respecting the community of women and their equality of duties (even in war itself) with men. As for the manner in which Plato would have the *individual* absorbed in the *community*, which most of all shocks our western notions, it is no peculiarity of this philosopher, but belongs to the idea of a State as conceived by the ancients, and appears as strongly in the "Politics" of Aristotle as in the "Republic" of Plato. * *

These peculiarities, by-the-by—to say nothing of other Utopian characteristics of his social ethics, nothing of his incomprehensible leniency toward national vices of the most odious character, nothing of the mystical character of the metaphysics in which he enshrined his ethical speculations, nothing of the undue preponderance which his whole system tended to give to the contemplative over the practical—show the extravagance of comparing the philosophy of Plato with the system of Christianity, which in truth is hardly more contrasted in form than in substance.

In his occasional sublime representations of the Supreme Being, and the astonishing decision and beauty of his ethical notions, as well as in his strong tendency to believe the immortality of man, he certainly comes far nearer to the Gospel than any other heathen writer; but the moment we institute a full comparison, whether as regards substance or form, doctrine or style, we see how limited the resemblance and how various the contrasts. Even in that point in which the resemblance is chiefly paraded, nothing can be stronger than the contrast between the manner of Plato and that of the Gospel. Plato intermingles his ethical reasoning with the most subtle metaphysical refinements; the Gospel expresses ethical truth yet more just, uniform, and comprehensive, without any refinements of metaphysical subtlety at all. Plato expresses his in a style which only the highly cultivated can at all appreciate; and the Gospel, in a form which instantly makes its way into the dialect and heart of universal man.—*Edinburgh Review.*

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, NOVEMBER 8, 1856.

EDITORIAL CORRESPONDENCE.

FREDONIA, N. Y., *October* 28, 1856.

READERS OF THE TELEGRAPH:

I left New York at noon on the 16th instant, and my appointments thus far have been divided between a number of different places. I have found it necessary to travel during the day and to lecture on each succeeding night, so that no convenient opportunity for writing has occurred until now. In the mean time the elements which will chiefly enter into the present correspondence, have been accumulating on my hands. Notwithstanding the political issues of the time constitute a general subject of unusual interest, deeply absorbing the public mind and heart, I still find that many people are ready to turn aside to consider the more profound and important questions involved in the great spiritual movement of the age. Everywhere it is manifest that the deep under-current of popular thought and feeling is in the right direction, and that the elements are in healthful agitation. While the strongest powers, if directed to the ordinary questions of the day, only sweep over and move the surfaces of the common mind, a power that is utterly irresistible is felt from the center of our intellectual and spiritual being, to the circumference of our moral state and social relations. The human mind, so long held in willing and degrading bondage by ignorant and arbitrary masters who taught men to prize their chains as a sacred institution, will be enslaved no more. *The day of judgment is come*—come in the searching ordeal to which the New Dispensation subjects the works of men and the institutions of the world. Our souls rejoice in the morning light, and let us be reverent and thankful to Heaven for the immortal quickening which, while it liberates the innumerable subjects of spiritual despotism, tears off the mask and mantle from the false and tyrannical pretenders to divine light and authority.

My readers will naturally expect some notice of the state of the cause in the several places along my route, and a brief recital of such remarkable examples of spiritual power and intelligence as are best calculated to illustrate the laws of Spiritual Intercourse and to fasten conviction on the mind of the skeptical inquirer. To meet this expectation, and hoping to contribute something to the stock of materials from which some master mind may yet construct a grand system of Spiritual Science, I proceed to note the facts and incidents which have been, or may be hereafter, disclosed and authenticated in my conversations by the way.

After my departure from New York, I first visited Rondout, where I delivered two lectures; the circumstances were not favorable to success, the people being absent at a political convention on the occasion of my first lecture, and, on the second evening, many were probably kept away by the inclement state of the weather. The friends are not numerous in Rondout, and we are rather surprised that they exist at all. The material magnetism of the place rests like an incubus on the interior faculties, and the writer felt for two days as if he had a mill-stone about his spiritual neck. The social elements of the place are extremely heterogeneous. Perhaps one half of the population consists of foreigners, of different nations, whose limited means and humble position have afforded little or no opportunity to develop their minds or to refine their manners. The consequence is, they are rude, uncultivated, and well nigh incapable of entertaining a single spiritual idea. A large share of the villagers exist for the most part on the animal plane, and the magnetic atmosphere evolved from such minds and bodies is in no way congenial to the higher life of the soul. Yet in spite of these unfavorable conditions there are several earnest friends in the place who manage, by the use of their spiritual life-preservers, to keep their heads above the sluggish surface of a gross magnetic sea wherein more earthly natures sink at once to rise no more. Of course the more convincing phases of the spiritual phenomena rarely occur in that region, the conditions being altogether unsuited to their development. It is obvious that the simplest phenomenon in nature is made to depend on established laws and specific conditions, and unless these are observed by the experimenter, no result will follow. We can not hope to kindle a fire with a bucket of water and a green hemlock log; no more can we reasonably expect the fires ignited from spiritual altars to burn clearly in the cement quarries of Rondout.

The principal illustrations of spiritual agency, as hitherto exhibited through the mediumship of persons residing in the neighborhood of Rondout, consist in certain remarkable cures, and of the invisible intelligent powers which are said to direct an elderly man by the name of Burt, formerly of Walpole, N. H. His mediumship much resembles that of his venerable brother with whose singular powers the readers of this paper have been made familiar by the letters of several correspondents. Guided by unseen monitors, Mr. Burt goes forth into the meadows and forests, and is made to gather various roots, herbs and barks, the medicinal properties of which are unknown to himself. When anything is wanted that is at a distance, his arm is raised to a horizontal position and made to point in the precise direction where it may be found. When he arrives at the spot, his progress is suddenly interrupted, and his hand is guided to select the particular thing required. When he has obtained all that the invisible intelligence conceives to be necessary, the influence directs him homeward, and subsequently guides his hand in making the several compounds which may be demanded by his patients. The mysterious physician acting through his hand, selects for each particular case the proper herbs, roots, etc., and with remarkable precision determines their relative proportions. It is said that the administration of the remedies so compounded, usually relieves the patient, while in many cases a permanent cure is accomplished.

Our readers have doubtless noticed the card of Dr. A. B. Smith; he is the principal healing medium in Rondout. My opportunities for personal observation respecting the success of his treatment of diseased persons, have been very limited, and would not warrant a decisive opinion; but when we consider that notwithstanding he is an uneducated and unpretending man, his practice occupies nearly all his time—in a region, too, where the opposition is strong—it is but fair to presume that his treatment is, on the whole, judicious, and that the results are such as to afford general satisfaction. As an example of what the invisible powers have done through Mr. Smith, I will here introduce the certificate of James Sullivan, who was formerly and for several months afflicted with total blindness. It reads substantially as follows:

Early last winter [latter part of 1855] I was attacked with severe pain in my eyes, which soon resulted in total blindness. Several physicians either prescribed for me or made an examination of my case, but all finally pronounced me *incurable*. I continued to suffer extreme pain, until Dr. A. B. Smith came to see me; he prescribed medicines, and made manipulations over my eyes, from which I experienced immediate relief. This treatment was commenced on the 19th of last March. In three weeks I began to see imperfectly. On the 23d of June I went to work, and now [October 14th, 1856,] rejoice to say that I have not suffered any inconvenience from my eyes since that time. I give to Dr. Smith the credit of performing what I call a miraculous cure, and would recommend all who may be afflicted as I was, to try the Spirit Doctor.

Sunday the 19th instant, the writer lectured in Troy, before large and attentive audiences. The believers in that city were formerly somewhat divided; but the elements of discord are either out of town or they have ceased to be operative. The right feeling prevails among the friends, and a spirit of fearless inquiry is manifested by a large number of intelligent citizens. The leading Spiritualists in Troy have been through the fire, and having been tried by severe ordeals and thus measurably purified and perfected, we have great confidence in their firmness and integrity. Through their united efforts the truth will hereafter be triumphantly vindicated, and the invisible powers who have removed the chains of a material philosophy and a superstitious faith from their spiritual faculties, will encirle each brow with a crown of rejoicing.

At Utica there are some enlightened and influential believers in the facts and laws of Spiritualism, and the opposition does not appear to be characterized by remarkable activity or strength of purpose. The Secular Press of that place—on the occasion of my recent lectures—were magnanimous enough to treat a great subject and one of its humble advocates, with uniform respect and courtesy. Judging from appearances, there are probably many persons in Utica who only want a candid statement of the phenomena and a rational and lucid exposition of the principles whereon they depend, and they would be irresistibly attracted by the order, beauty, and sublimity of the spiritual movement and the philosophy it has developed.

While in Utica I was most kindly entertained at the residence of MR. LYMAN L. CURTIS, where I was made acquainted with several remarkable examples of spiritual power, which occurred some time since, through the mediumship of MISS HANNAH BARDEN, a young lady of twenty-eight years, who has the misfortune to be blind. Some five years since the natural light was suddenly shut out by a disease of the external organs of vision. The natural world vanished, almost in a day, and has ever since been lost to her in a total eclipse, which drowns the sun and stars, and renders earth and all its radiant and living forms invisible. But Miss B. has interior light; she is a trance medium, and while in an unconscious state has been instrumental in accomplishing some extraordinary cures. I will here introduce two examples:

MRS. CARPENTER, of Bridgewater, had been a great and constant sufferer from chronic rheumatism for more than sixteen years; her lower limbs were so much affected that it was with great difficulty that she was able to walk about the house; her fingers were all drawn up into the palms, and the arms so contracted that the hands were fixed in nearly a horizontal position with the elbow-joints. During the long period of sixteen years, she had never been able to raise her hands to her head. Her case had been treated by many physicians, but to no purpose. One after another they left her in a still more hopeless condition as each succeeding trial diminished the probabilities of her recovery. As a last resort she resolved to go to the Spirits. She had heard of Miss Barden as a healing medium, and last winter visited her at Utica. On being taken into the room she was careful not to disclose the nature of her case, and the medium being blind had no opportunity or ability to make observations by any sensuous or external mode. Miss B. was immediately entranced, and—under the direction of a Spirit—proceeded to manipulate the arms and lower limbs of Mrs. Carpenter. In five minutes the fingers were straightened and the arms were so relaxed that she was able to place her hands on her head, the nerves of motion and the flexor muscles having been restored to their normal action. This sudden change in her condition caused the lady to weep from excess of joy. Since that time Mrs. C. has had the free use of all her limbs.

The case of LOVINA CAMPBELL, of Taberg, Oneida county, N. Y., affords another illustration of the sanative powers of the Spirits. Her health had been declining for some time, when, on a Tuesday, she was taken with a spasmodic affection of the stomach, familiarly known as hiccough, which continued, without the least intermission, until Friday. It had become extremely painful, and threatened to terminate the patient's life. It is said that a council of ten physicians decided that nothing more could be done; whereupon the brother of Miss Campbell went to Utica for Miss Barden. The gentle blind girl was taken to Taberg, and on entering the room where the patient lay, was immediately entranced and controlled by some Spirit, under whose magnetic power the cough ceased *in ten minutes*, and returned no more.*

While the writer was at Gravesville, some fourteen miles from Utica, on the evening of the 22d instant—in a private interview which occurred at the close of the lecture—Mr. J. G. Fenner, of Colebrook, (town of Russia) Herkimer county, related the following instance of bone-setting, performed through a female medium by an invisible surgeon, who said his name was Thomas Banker, and that he resided in this State when he was on earth. Mrs. Fenner, wife of the narrator, accidentally displaced a bone at the knee, which rendered it impossible for her to bend the joint. It was with great difficulty that she was enabled to get about the house. The limb continued in this state some four months, except that it gradually became more painful. One day Mrs. Sarah M. Robens, daughter of Mr. and Mrs. Fenner, was entranced by a Spirit whose account of himself is given above. The invisible practitioner commenced by explaining the nature of the injury and of the proposed operation, using the vocal organs of the medium. Having concluded the explanation, the Spirit controlled the arms of Mrs. Robens, whereupon, the knee

* It is alleged that one of the council of *ten doctors* was greatly incensed because the young lady's life was saved by such an *unprofessional mode*, and he expressed the opinion that it was all "*a humbug!*" The peculiar virtues of *parchment* are, to a great extent, unknown to the common people, and hence the wisdom of such professional gentlemen is not so manifest as it ought to be.

being exposed, it was firmly grasped by both the medium's hands. The patient screamed aloud from the intense pain, and vainly sought to release herself from the iron grasp which left her no occasion to doubt the presence of a strong man. This effort was unsuccessful, but the second, which immediately succeeded the first, resulted in replacing the bone. The patient could then bend the knee, and immediately walked much better than she had done before. She was directed to bathe the limb with a solution of salt and brandy. In a few days it was quite well. The operation above described was performed in presence of several witnesses.

While on my way from Auburn to Leroy, on Friday, the 24th instant, I was detained about two hours at Batavia. After taking a walk about the town, I inquired if there were any Spiritualists in the place, and was directed to the house of Mr. Denslow, a shop-keeper, whose residence and place of business are situated on the principal street. I was there introduced to REV. JOHN ALEXANDER CORTES who related a curious fact in his experience, which can not fail to interest the reader. Mr. Cortes is a Spanish gentleman, and was educated in and for the Catholic Church. He married, and was deposed from the priestly office. Subsequently he was converted to Protestantism, and about five years since was regularly installed in the Baptist ministry at Pickering, some thirty miles from Toronto, C. W. Of late he has been lecturing on Romanism, chiefly in this State. This summary statement of the public relations and history of Mr. Cortes must suffice in this place. Of course we have no knowledge of his private life and character, but he is certainly a gentleman of prepossessing person, refined manners, and cultivated mind.

The interesting fact I am about to record occurred last winter. At the suggestion of some friends, Mr. Cortes had prepared *three lectures against Spiritualism;* he thought they were characterized by considerable, ability and confidently expected that they would carry dismay and destruction into the citadel of the Spiritualists. Mr. C. advertised to deliver his course in the Baptist Church in Farmersville, Cattaraugus county, N. Y. The night set apart for the delivery of the first lecture at length arrived, and the lecturer commenced his battle with the invisible powers. He had scarcely finished his exordium when a singular tremor passed over his whole system; his eyes closed; his hands moved irregularly and without his volition, and soon they were used to hurl the manuscript from the desk. The Reverend gentleman now lost all self-control and became entirely unconscious. During his trance he was used by some Spirit who made an able defense of the spiritual facts and philosophy. Like Balaam he was sent for to *curse* the people, when, lo! "*he blessed them altogether.*" *

When Mr. Cortes was restored to his former condition of natural consciousness, he found the clergyman at one elbow and the deacon at the other, who requested him to leave the pulpit and the church without so much as the ordinary benediction. He was told that he had been lecturing in illustration and defense of Spiritualism instead of exposing its errors and iniquities as he had proposed'; but of this Mr. C. had no personal knowledge or consciousness. He has frequently been entranced since, and is almost always influenced when he speaks. The Spirits are accustomed to give other proofs of their presence. Sometimes loud noises occur in Mr. C.'s room, the doors are suddenly opened, and at times his apartment is mysteriously illuminated. Mr. Cortes is still extremely unwilling to advocate Spiritualism when in the full possession and free exercise of his normal faculties; but within the last three months he has been forced by the accumulated weight of evidence to acknowledge spiritual agency in his deeply interesting experience.

My lecture at Auburn was preceded and followed by appropriate selections from Bro. Harris' "Golden Age," which were read by Mrs. U. Clark, in her simple, graceful and forcible style. About five hundred persons attended the lecture at Leroy, a very large number considering the population of the place. I spent last Sunday in Lockport, and commenced my lectures in this place on Monday evening. The winds, as they sweep across the broad, tumultuous bosom of Lake Erie, come to me with a wintry chill; the atmosphere is full of storm clouds, and we have torrents of rain mingled with hail and snow every day; but my audiences are large, and each succeeding night presents the evidence of a wider and more intense interest in the facts and principles of the Spiritual Reformation and the Immortal Life. S. B. B

* See Numbers, Chap. 23.

Bro. Harris' Lectures--Practical Movement.

Bro. Harris' lecture at Dodworth's Academy on Sunday morning last, was upon the subject of Practical Holiness among Spiritualists, and especially among mediums, which was urged by pointed and conscience-stirring appeals, as the only means to those established intellectual and moral states which can qualify the individual to become the recipient of practical and useful communications from angelic Spirits. He urged prominently the idea that a mere *philosophy*, appealing as it does only to the *intellect*, can never of *itself* induce the conditions of harmony and heaven, either in the individual soul or in society, but that these conditions are the result of the influx and growth of *divine affections* in the heart.

The evening discourse was put forth under the title of "Angelic Wisdom concerning the Sorrows of the Poor." The principles of this discourse deserve to be deeply pondered by all. It started from the fundamental proposition that Charity is not the result of any of the aspirations of the mere selfhood, but is the offspring of a divine influx into the interiors. He elaborated the doctrine that only through charity man becomes consociated with the angels. After showing that mental culture without charity involved the intellect in the most disasterous conditions, he showed that the true method alike of intellectual culture and personal development, consisted in self abnegation and the unfolding of the life of God in the soul. In the course of his remarks he evolved the doctrine that the Christian church, in its first state, was a great organic form of divine Charity. He traced the history of the church, and showed that its declension was the result of the elevation of forms of mere *doctrine* into saving essentials; and finally he suggested the idea that were the churches that now exist to reorganize themselves with the avowed object of watching over the *physical* as well as *moral* interests of their members—providing useful and remunerative employment for the industrious poor, education for the ignorant, homes for the orphan, relieving the sick in their distresses, and ministering to indigent old age—each Christian organization might become an instrument of speedily and radically reforming all evil social conditions which now exist. We understand it is the design of the speaker, or rather the interior wisdom which governs him, to pursue the same subject in a future lecture or lectures.

At the conclusion of his remarks, he turned what had been said, to a practical application by proposing immediate concerted action among Spiritualists, for the relieving of the distressed among them, especially in view of the approaching winter season.

Dr. Warner requested the congregation to remain after the close of the services, when Judge Edmonds briefly addressed the audience, fully indorsing the doctrines that had been set forth, and suggested the propriety of immediate initial action in the premises. He requested those who were in favor of forming a society for the relief of the needy especially among Spiritualists, to hand in their names. The proposition was received with emphatic marks of favor, and some two hundred persons subscribed their names; and we learn that many more were prevented from doing the same only by the impossibility of making their way to the desk through the crowd. It is proposed to form a Committee to draft resolutions expressive of purposes, and definitive of some future course of proceeding; and further steps will probably be taken next Sunday.

LECTURERS—THEIR MISSION.

THE lecture season is again opening among us, and there can be no doubt that it will yield more and better fruit for the future sustenance and growth of Spiritualism than any preceding one. Hence a few observations on the subject of Lectures in general, may not be inopportune. It is indeed a great responsibility to address a single word to a human being, even in ordinary conversation, as that one word may exalt or debase the person addressed, and influence, however slightly for good or evil, his whole future existence; and how vastly does that responsibility increase when we address a multitude at the same moment. Therefore it follows that public teachers especially should be amply prepared, alike by natural endowments and self-culture, for their exalted mission. The public mind has a right to require, nay, to imperatively demand, of those who assume to teach it, some proof—some positive and unquestionable proof—of their adaptedness to address it. To be an accomplished Lecturer, implies more than that of simply standing before an audience during the appointed hour, and reading over some forty or fifty pages of manuscript.

To multiply words is not the conceiving of great, soul-moving thoughts. A man may jumble together all the words in the English language, without uttering an idea worthy the attention of an intelligent audience. The hour devoted to the delivery of a lecture should glide away like a breeze from Paradise, whose passing we would have prolonged indefinitely. I do not indeed exact that every public lecturer shall discourse with all the inspired fervor and brilliancy of a HARRIS, or the rich, philosophic grandeur and elegance of a BRITTAN, but I do insist on an extensive knowledge of facts, much originality of thought and logical acumen, purity of style, and engagedness of manner in delivery, as requisite in a public teacher on the great subject of modern Spiritualism.

The lecture room of to-day is a more instructive and no less sacred place in the sight of heaven and of good men, than is the church itself. Let it be rendered more and more so every succeeding year. The whole globe is the true Lecturer's pulpit, and the human race is his congregation. *The Bible of a God-ordained minister is the universe, each orb a chapter, and each atom a text.* A speaker should set his hearers on fire; he should make their souls boil with transcendent emotions, and cause them, as it were, to spring to their feet from the force of uprising thought. I would have a speaker's eyes become as moral basalisks, and strike all impudent prejudices and ignorant superstitions to the earth, that may stand before him. Let energy and earnestness be leading traits in a speaker, like a pair of lions before a chariot.

I would see a Lecturer's manuscript glow with living truths, as if it had dropped down from the sky into his hands. Who would not rather sit at home and play with puss, or nurse a poodle, than listen for one mortal hour to a crudely digested, tamely expressed, and badly delivered lecture? A good cause deserves able advocates, and will sooner or later command them; of such Spiritualism has its share. I am proud to see the long array of sterling Lecturers, of both sexes, which our cause presents. Jurists, doctors, divines, editors, and authors, beside many of the wealthiest and most influential commercial and business men of our land, and of other lands, stand forth publicly in its defence.

The lecture system of the present age is but a revival of that ancient mode of public instruction, which was adopted by Protagoras, Empedocles, Anaxagoras, Leucippus, Tarmenides, and many of like wisdom and worth. Let such eminent and venerable precedents be emulated in our day and generation, and let every Lecturer endeavor to enroll his name amongst those of whom it is said,

"Their words are the sweet extracts of all speech,
And hold the ear in blissful slavery." H. H. T.

Another Test Fact.

We have received the following particulars from Mr. L. Beck, of this city: Some weeks ago, a gentleman employed on one of the western Rail Roads, and who occasionally visits this city, called npon the wife of our informant at 383 eighth Avenue, and desired a communication from his Spirit friends through her mediumship. He accordingly obtained a satisfactory communication, purporting to come from the Spirit of his departed wife, in the course of which the Spirit declared that the gentleman would, on the next Monday (it being then Saturday) receive a communication from her in *writing*, through a medium residing in a distant specified village, through which the cars passed on which the gentleman was employed. The gentleman declared that the fulfillment of that prediction would be impossible, as the train with which he went did not stop at that village.

Monday came, and found the gentleman at his post with the train he had been accustomed to accompany; and strange to say, by means of an unforeseen accident it was made a matter of necessity that the train should stop for a short time at the village indicated. The gentleman, taking advantage of the circumstance, ran to the medium's house, but found the lady unconscious of having received any communication for him. But as he was about to return hastily to the dépôt, the medium's hand was moved to write a direction to look in a certain window, saying that there he would find his communication. On looking in said window, the gentleman found a paper which the medium had unconsciously written in a trance. It was written *backward*, and was therefore illegible; but on holding it before a glass so as to invert the chirography, he found it an appropriate communication in verse, addressed to himself, and signed by the name of his deceased wife.

Original Communications.

FANCIES.

BY MRS. CORA L. V. HATCH.

The human soul is like a lyre,
By angel fingers strung;
Or like a spark of glowing fire,
From off God's sun-soul flung;
Or like an echo, sweet and clear,
Of angel minstrelsy,
Which falls upon my ravished ear,
Then sighing, fades away.

The human soul is like a bell,
Whose deep and solemn peals,
In golden circles, ever tell
Of every thought it feels.
'Tis like the undulations bright
Of some clear golden sea,
Where thoughts, like pebbles dropped from sight,
Are borne to eternity.

The human soul is like a flower—
Its germ the thought of God,
Its hues the blending of his power,
Its soil by angels trod.
Its fragrance is the deep love-breath,
Forever gushing free
From out the soul, which knows no death,
The soul of liberty.

The human soul is like a sun—
Its orbit is all space,
Its thoughts are planets just begun,
Their light is from God's face.
Attracted each unto this soul,
The central life of all,
Thus souls, like suns, forever roll,
Responsive to His call.

The human soul is like a God—
The mirror of His power,
Reflecting back in radiance bright
His face, as in a shower
The rain-drops mirror back the sun
In rainbowed splendors bright,
Presenting in prismatic form
The glory of His light.

Like all things beautiful and fair
In nature and in art,
Like silent whisperings of the air
And throbbings of the heart,
Like flowers, and birds, and fountains pure,
Like proudest ocean's roll,
Like stars, suns, gods, which e'er endure—
Such is the human soul.

NEW YORK, *October* 20, 1856.

NEW BOOK AGAINST SPIRITUALISM.

A THREE-FOLD TEST OF MODERN SPIRITUALISM: By William R. Gordon, D.D. New York: Published by Charles Scribner. 1856.

SUCH is the title of a book which I have just finished reading. The Rev. author in his preface and introduction admits all that advanced Spiritualists ever claim—admits the positive proof of spiritual intercourse; and that its claims are defended with tact, courage and ability of a high order; that it is increasing with great rapidity, and that the Church is in great danger from its insidious wiles. He occupies nearly the same ground with the Rev. Charles Beecher, though he is more dogmatic because less learned. He says, page 8:

"Fully confirmed in the truths of biblical inspiration, the proofs of which have been accumulating for ages—(*Quere*, how?)—he did not conceive it an incredible thing, nor one unworthy of Heaven, that the keystone in the arch of evidence should be furnished by angels. * * * In this he saw nothing to contradict the Bible, for who is not familiar with the fact of spiritual intercourse between heaven and earth in bygone ages, of which the Bible is a faithful record?"

What Spiritualist asks more than this? After such a preamble, we might expect its Rev. author to search for *facts* to sustain his position, but what do we find? He admits the facts that have been given, furnishes new ones in his own experience, and then pronounces them *devils* because they do not teach *orthodox doctrine* as he was taught it when a child! Hide your diminished heads, ye invisible Spirits, for the Rev. William R. Gordon, D. D., of the Methodist Church, thinks, aye he *thinks* that the fall, the atonement, the resurrection, a personal God, a personal Devil, a Hell, a Heaven, etc., are all divine truths, which not to believe in is to be damned to an eternal hell-fire—brimstone included in the bill of fare without extra charge!

The author quotes largely from all our best writers, and so far (if his book is read) will do much good. He ridicules Dr. Taylor's Vitalized Electricity and Mahan's Od Force unmercifully, and at the same time leaves his own position open to all sorts of attack. I do not propose at this time to review his positions, but simply to note the manner of his investigation and some of the results of his sittings.

After a long preamble about Judge Edmonds' advice to investigate, and after much stuffing to screw himself up to the sticking-point, at length, on page 89, we find him "in for it." I have taken the pains to commence with his first sitting on December 10th, 1855, to his fifteenth, July 28th, 1856; and computing the time this "mountain labored," I find it to be just *twelve hours and thirty minutes!* Here is a philosopher for you! Agassiz' thirty years on Fishes, and Hare's forty years on Chemistry are nothing to this *progressive* preacher; thus giving a strong argument in favor of Progression while professing to disbelieve it.

But let me condense one sitting—his 11th—with Mrs. Brown, and I have done with the Rev. William Gordon, D. D. April 24th he went with his *wife* to Mrs. Brown (you did right then, Rev. Mr. Gordon, and had you taken that guardian angel oftener with you, you had not attracted so many devils as you seem to have found). "My wife," says he, "who was a thorough skeptic, soon became confounded; the raps came in abundance upon the floor while the elbow of Mrs. Brown's left arm was upon the table, and her right hand carelessly playing with a pencil in her lap. * * * They both went to the piano, and behold! they came clear and distinct as if from *within the instrument.* * * The raps were made upon the door etc. We then resumed our seats at the table. The medium sitting with her arms folded and resting on the edge of the table, the raps continued in hasty succession. *We were perfectly sure that they were not made by her or by any visible agency.* The medium then asked, 'Are you relatives or friends of the *gentleman* present?' 'No.' 'Of the *lady?*' *Strong raps*, '*yes.*' When my *wife* took the pencil to write, a tumultuous rapping commenced, which the medium said was indicative of their joy. (Rev. W. R. Gordon, did such a thing ever happen to you when alone?) The Spirit rapped No to all except the *name of her father and mother.* When she pointed to that of her *mother*, there was *tumultuous rapping* and a call for the alphabet, and this was spelled out: "Do not hesitate, my dear child, to question your Spirit-friends. We all live in heaven, and watch over you!" The associations awakened, the unaccountable raps, and the sentiment expressed, caused the tears to fall fast. The very moment this took place, a shower of raps all around her upon the floor followed. The medium said this was an expression of joy and sympathy the Spirits felt at communicating, and her own tears came to testify to her sincerity, (his devils must have been in a melting mood.) Both the names of my wife's father were very uncommon, yet both were accurately picked out, and all questions of *fact* she asked, such as where her mother died, were correctly answered. Again it was spelled, "We are all here." "I am happy, dear child, to speak with you." (Here ends the angel's questions; now for the devil's.)

"I then called for a Spirit to communicate with me; and came and picked out the name of my father. I put the following questions mentally, and received the following replies: *Q.* 'Will Spiritualism uproot all church organization?' *A.* 'Yes.' 'Will Fourierism and Free-love prevail over all existing social arrangements?' 'Yes.' 'Is the success of this movement on your part dependent upon the overthrow of the Bible?' 'Yes' (strong raps). 'Can you make me absolutely certain that you are good and not evil Spirits?' 'Yes,' 'Will you do it now?' 'No.' 'Are you *unable* to make any one certain that they are good Spirits that now communicate?' 'Yes.' 'Will you give me some powerful physical manifestation?' 'Yes' and 'No,' denoting willingness but inability. 'Are you the familiar Spirit of the medium personating my father?' In the name of your Creator, do not deceive me.' 'Yes.' The reader will perceive here is another instance of *confounding the mind.* My wife now ceases to wonder at the spread of the cause. Had she not been previously prepared by a knowledge of the facts given in this volume, she might have been greatly bewildered." (A believer, perhaps.)

Now I have been four years investigating this subject, and have learned as yet but two positive facts. One the Rev. gentleman concedes—that of spiritual intercourse; the other, that Spirits are no more than men, women and children *out of the body;* in no wise else are they changed. How else should we sustain individuality, without which immortality would be a curse instead of a blessing? Knowing this, then, (and Mr. G. ought to have known it before pronouncing judgment) what right had he to ask such questions as require a *knowledge of the future* to answer? Did Spirits ever tell him they possessed that power? But why did the Spirits answer him at all? They doubtless saw that Mr. G. was trifling with the subject, and gave him trifling answers, while with Mrs. G., they saw a pure Spirit seeking for the truth for truth's sake, and all such will surely find it.

Let me meekly suggest, in conclusion, to the Rev. Mr. Gordon, that he "search the Scriptures," and he will there find recorded these words as coming from the lips of an atoning God, who surely knew *what* he said, and as surely meant it: "An evil tree can not bring forth good fruit," and "a house divided against itself must fall." In the light of that great Teacher, let him re-read the communications given to his wife, and declare before God or man, *that such are the works of devils*, if he dare.

ST. LOUIS, *October*, 1856. A. MILTENBERGER.

DISCOVERY OF ENORMOUS FOSSIL EGGS.—The Calcutta *Englishman* says: The *Mauritian* mentions, on the authority of a Bourbon journal, that a singular discovery has been made in Madagascar. Fossil eggs of an enormous size have been found in the bed of a torrent. The shells are an eighth of an inch thick, and the circumference of the egg itself is two feet eight inches lengthwise, and two feet two inches round the middle. One which has been opened contains eight and a half litres, or about two gallons! What was to have come out of these eggs? Bird or crocodile! The natives seem to be well acquainted with them, and say that ancient tradition is uniform as to the former existence of a bird large enough to carry off an ox. This is only a little smaller than the roc of the oriental fable, which waited patiently till he saw the elephant and rhinoceros fighting, and then carried them off, both at one swoop. Some fossil bones were found in the same place as the eggs; but the pupils of Cuvier must decide to what animal they belong.

CONVENTION AT FOWLERVILLE.

FOWLERVILLE, *October* 13, 1856.

OWING to pressing business matters, I would beg pardon for not ere this relating to you the result, and a very brief account, of the Convention held at this place, at the hall of David T. Wood, on the 7th and 8th of September last. We had not a large number of developed media present, there being another convention at Albion at the same time; but, notwithstanding, we had a large concourse of Spirits, and those, too, far advanced in knowledge.

The Convention organized by requesting Mr. Stone, of Stony River, Oakland county, to take the chair, and Hon. Ralph Fowler, of this place, to act as Secretary. A committee of five was appointed to draft resolutions touching our duty, individually and collectively, in regard to our advancement, and the advancement of mankind in knowledge and happiness, both here and hereafter. Henry C. Wright, of Boston; Delsy Benjamin, of Conway; Mrs. Candace L. Colvin, of Pontiac; Caleb T. Power and Mr. James H. Gamby, of Fowlerville, were appointed by the audience said Committee. The resolution being somewhat lengthy, covering broad ground, giving all Spirits in or out of the earthly tenement ample opportunity to express their sentiments upon the subjects involved, you would perhaps prefer to omit inserting them on account of room; but allow me to say, they were very ably discussed, and great good has resulted, and is resulting, from the convention. Notwithstanding so much attention being paid to the political campaign, the minds of our whole community are wide awake on the subject of spiritual influence. Media are daily being developed, many of them members of our most intelligent and influential families, notwithstanding every effort, no matter how corrupt, is being made by some of the teachers of ancient bigotry and superstition. Not heeding their base and cowardly opposition, the cause moves powerfully and most interestingly forward. In fact, every effort to retard it has been thwarted, and has but resulted in the advancement of truth and the exposure of error.

We are situated in what might be termed the woods, our country thinly populated, but we have much enjoyment. There are quite a number of excellent writing mediums in our vicinity, some beginning to speak, rappers, tippers, movers, etc.; in fact, from what I learn, I think we have made more progress in our few months of investigation (four months) than has resulted in any other section in the same length of time; we had to commence at the A B C of the matter four months ago. Mr. and Mrs. Wood were the only ones in our vicinity who had ever paid any attention to the subject, and they had had but a few hours privilege to investigate. They attended a Convention at Farmington in June last, were anxious to have one in this place, addressed some media, obtained the promise of attendance of several, but were disappointed in the attendance of some by sickness. Mrs. Colvin, of Pontiac, I think, is a most excellent trance, speaking and test medium—a lady of excellent character, and destined to do great good.

A GOOD TEST FACT.

Allow me to relate one of a thousand circumstances that have occurred in our circles: On the morning of September 2, a gentleman from near Lansing called on me, and wished an examination in regard to his health, etc. Two or three of my neighbors were present; we proceeded to our sitting-room, and introduced the gentleman to Mrs. Wood and Mrs. Colvin, without any further proceedings on our part. Soon Mrs. Colvin was influenced, and stated to Mr. C. T. Power, (I use his name, thinking he will have no objection) that his brother Marvin, residing in Canandaigua, N. Y., was passing to the Spirit-world. No one present except Mr. Power, knew that he had a brother in the State of New York. Mrs. C. appeared in great distress, breathing with great difficulty, and apparently in great pain, while her person was perfectly cold, as in death. She stated that he (Marvin) was afflicted with an affection of the heart. We noted the time; we looked for intelligence from Canandaigua; none came. We have frequently inquired of Spirits as to the truth of the matter; without any variation they have stated that his Spirit left the body at that time, September 2, at 8 A. M. Mr. Power heard at different times since, in different ways, of his brother's death—that (as was stated by one gentleman who lived near Canandaigua), he was buried on the 7th, the day before he left. We thought there was a mistake somewhere; on asking Spirits on the point, they would say, "We have told you the truth; wait and you will see," etc. On Friday evening last, October 2, Mr. Power received a letter from Canandaigua giving particulars, and stating that (not having heard from Mr. C. T. Power, having written him and Mr. Robert Power both immediately on the death of the brother, giving an account of his brother M.'s death) "he died at 8 o'clock, A. M., September 2, of affection of the heart, and suffered very much," etc., corroborating every statement made by spiritual agency.

Now we would ask some of our *imaginary wise men* to explain from what source, and by what agency was this intelligence conveyed six hundred miles? There must have been an intelligence to impart this intelligence to us. It is probable there was not any time elapsed between the departure of the Spirit of Marvin Power, at Canandaigua, N. Y., and its being told to C. T. Power, at Fowlerville, Mich.; and there is no telegraph station within about thirty miles of Fowlerville, except the SPIRITUAL TELEGRAPH; and thanks be to God we have a well-established spiritual line.

I would state that if any doubt of the foregoing should arise in the mind of a worthy skeptic, the circumstances will, if desired, be qualified to in every particular by persons of the highest standing in this community. Spiritualists will find a hearty welcome to our hospitalities and assistance, and we solicit visits from all.

Yours for Truth,

DAVID T. WOOD.

LETTERS AGAINST SPIRITUALISM.

BY AN ORTHODOX CHURCH MEMBER.

NUMBER TWO.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

I have very much to regret that in my last letter I should have uttered such a sentiment as that "I was not altogether disinclined to hear a little more about these things" which Spiritualism teaches, for almost immediately afterward I found quite sufficient reasons for changing my mind. "Renewal of heart and affections"—"a regenerate and orderly life"—indeed! Why our worthy forefathers, the Scribes and Pharisees, never believed in anything of this sort, neither is it necessary that *we* should, who are *their children* by direct genealogical descent. When Christ reproved these ancient gentlemen for their strict observance of the externals of religion whilst they were unreformed at heart, he did not mean that they were hypocrites *for this*, any more than we are—only that they were not Christians. But of course *we* are all right enough now; for "whether we eat or whether we drink," whether we buy or whether we sell—even although we should "devour widows' houses and for a pretence make long prayers"—we do it all *in His name!* to whose church we, at least *outwardly*, profess to belong.

Now we hold that these arguments certainly ought to be considered conclusive, whether they really are so or not. But I can scarcely restrain my impatience when writing upon the subject of Spiritualism—it is so provoking to think of everybody's having their heads turned entirely round upon their shoulders.

Still, I know it as well to be good-humored, and I have learned to take the world as I find it. It may be for this reason, perhaps, that I, above all other men, should have been singled out for receiving a visit last Sabbath day from a gentleman that I really believe was a Spiritualist! You must excuse my reasons for thinking so, but they are these: he called at quite an inconvenient time of the day, and *not* in his carriage! Besides, as my wife says, his appearance was anything but prepossessing; he had such a strange deal of hair about his face—in fact he wore a shocking long beard. Well, and he talked very much, and very loud, about "Moral and Physical Life," "Harmonial Organization," "Manifestations," etc., often using the words "emblematical," "prefiguration," and I don't know what all. Of course I could not understand him; but he thought I did, and appeared to be amazingly pleased both with me and with himself. I have no doubt about his being a very good, upright, and just man—but this has very little to do with religion, you know!

And then, as to his being here—it was just at dinner time; well, and he kept on talk—talking—as imperturbable to the smell of stewed vegetables and roast mutton as if nothing was going on. But our Irish girl understands these things pretty well, so she rang the bell as loud as ever she could, in order to give him a proper hint of the time of the day—and then he disappeared. But what do you think my daughter Jane said of him, as soon as he was gone? I am almost afraid to tell you. Evil communications corrupt good manners, you know, and I don't like to disclose the secrets of the family, for we do not pretend that our religion regulates our conduct at home, only at church! I know she is a very naughty girl and very unguarded in her expressions—but yet I think I ought to tell you, and I think I will. Well, she said he was an "*old fogie!*"

I may as well now tell you of another call I have lately received from another gentleman. And in these days of "isms" and "fanaticisms," what do you think he was? Something even more shocking still than that we have attempted to describe, and it is really possible you have no type suitable for printing such a name, as it is never even mentioned in what is called good company. I have even seen a whole room full of ladies fly out of doors at the mention of it, as if the house was on fire. Pray, Messrs. Editors, fortify your minds and be prepared to hear it. He was a "New Jerusalemite"—a Swedenborgian!

It is a remarkable fact, but I have always observed it as a fixed natural law of cause and effect, that whenever in the course of conversation this word Swedenborg is mentioned, every one of the ladies present always either take a pinch of snuff or else apply a smelling-bottle to their noses, and the gentlemen as invariably take an extra bite of aurora-leaf tobacco; but for what reason I never could tell—as it is one of the most positive and unquestionable realities in the history of mankind, that persons of this persuasion—Swedenborgians—are almost invariably of the very highest order of intelligence and learning, as well as integrity, moral purity and truthfulness of character, possessing also in an eminent degree, every virtue that fits men for the highest posts of honor and usefulness in life, and which most adorn humanity and exalts us in the scale of being. But such is the way of the world; and I am told that when we have lived a little longer in it, we shall be able to see things more nearly as they really are.

Nevertheless, however this may be, it certainly is no business of mine. And I shall continue to remain, as ever, Yours truly, ORTHODOXY.

ANOTHER CLERGYMAN CONVINCED.

GOUVERNEUR, ST. LAWRENCE CO., N. Y., *October* 20, 1856.

BROTHERS PARTRIDGE AND BRITTAN:

Permit me in this communication to introduce myself to you as a preacher of the denomination of Universalists, and who, nearly two years since, became convinced of the truth of Spiritualism. Before I became acquainted with the revelations of Spirits, I taught, in my preaching, the distinctive doctrines now held by many of their advocates. Nor do I learn any doctrine from Spirit revelation to cause me to renounce my faith in the ultimate holiness and happiness of all our Heavenly Father's children. The doctrine of universal salvation is still retained and cherished as the idol of my heart; but the *manner* of that salvation, as is evident to you and all Spiritualists, is quite different from that represented in my former teachings. The great difference consists in the good that we must allow to be done for us, and the good we must perform ourselves by doing as the teachings of Jesus directs and as Spiritualism enjoins, in order that the purposes of God may be accomplished in the salvation of all mankind. The ultimate end is the same; God is none the less the Father of the Spirits of all flesh in the revelation of Spirits now, as made known to me, than he is in the testimony of the prophets and of Jesus and his apostles. My mind is clear that all revelation must harmonize in favoring this benevolent design of bringing all mankind to enjoy perfect happiness. By all that has been revealed to me as a medium, my mind is strengthened in the belief of all the truths revealed in Scripture. The great error is the doctrine that all our goodness would be given us when we were raised to incorruptibility and immortality. The more revelation I receive from Spirits the more am I confirmed in the belief that my willing mind must acquiesce in the moral government of God, and that I must conform to all the laws which govern mind, in order to reach the port of blessedness and peace. In the discharge of my duty lies my exceeding great reward; my not doing my duty makes my exceeding great wretchedness. Will not all my good deeds be rewarded and my evil deeds be punished? My own good is the good of my fellow-creatures. But my whole duty is not all discharged in ministering to the wants of others. I have duties which I owe to myself and to my Creator. I must offer unto him my grateful homage of thanksgiving and praise, and receive in return my blessing.

Spirit revelations have been to me more useful and more beneficial than any other revelations, since they come to me direct from the fountain of all truth, through God's holy Spirits, and hence free from all mistranslation or misunderstanding. I can now repair to the fountain opened in Spiritualism, and be blessed with sublime doctrines and with pure and holy precepts. My peace of mind is undisturbed by any doubts or fears as to the genuineness of the revelation. All is glorious, sublime and perfectly clear. My mind is now assured of the beauty, the harmony, the order and the glory which awaits me when my Spirit shall leave this tenement of clay. The grave has no gloom, and what is called death has no terrors. My mind is now at ease in regard to the future. * * * Respectfully and truly yours,

BARNABAS HALL.

GRATITUDE OF A SPIRIT.

MR. BRITTAN: STOCKBRIDGE, MASS., *October* 22, 1856.

Dear Sir—For the past two years we have had very interesting Spirit-manifestations in this place, through the mediumship of Mr. Marcus L. Marble, and with your permission I will relate a little circumstance in which I was deeply interested at the time, and, as subsequent events have shown, that interest is deepening, although the Spirit-land is now the home of the principal actor in the scene.

During a short residence in Troy, in 1848, a little Irish boy one day came to my door to solicit charity. He was about fourteen years old, very much emaciated, and apparently in the last stages of consumption. He leaned upon a staff for support, and was accompanied by a little brother, of four years, who carried his basket. In answer to my inquiries, he told a sad tale of his mother's dying of ship-fever on their passage from Ireland the year previous. His sister soon followed her, and his own condition was in consequence of that malignant disease. The story touched a tender chord in a bereaved mother's heart, and I gave him what I thought would add to his present comfort, and bade him come again if his strength permitted.

Very soon afterward I left the city on account of ill health; and though I had no tidings of "Johnny," my thoughts often reverted to him, and his pale spiritual face haunted me as a dream. When I returned to the city, in about two months, I learned by the little brother that Johnny was freed from his sufferings, and was with the loved ones who had preceded him to the happy land.

In the spring of 1855, my husband was spending a day at the house of a friend, in the company of Mr. M., the medium. He was entranced, and a Spirit announced himself as "Johnny, the Irish boy," and requested some one to write for him, as he wished to send a message to me, and gave the following communication:

DEAR SISTER—Yes, such thou art in spiritual things; thine heart is ever laden with purity to thy fellow mortals. * * * Thou, like the good Samaritan, dost administer to the wants of others. Thou didst pour into my bosom that which a sickly plant needeth. Out of thy cup, which was full, thou didst pour a suffusion of love with tears of sympathy, and tears of gratitude were all I could show thee for thy kindness. Lonely I wandered from door to door to gather from the rich man's table that which would fall to the dogs, meeting here and there a sneer and a repulse—not a smile of comfort to cheer me. My little staff was my guide and support to sustain my frame when it was bowed down by grief and sorrow. No kind hand to lift my feeble form and speak a word of consolation, as a mother would do to relieve a suffering child! The proud and scornful would pass me by as a beggar; but slowly I wended my way to your home, where I found a mother's and a father's sympathy, for such you are. And the little Spirit impressed me to go in. I did so, and your motherly feelings were aroused at the sight of a pitiful object like me. You asked me if I was hungry, and from the cupboard you gave me what the body and soul needed; for while you prepared what the body needed, there rested upon your countenance a smile that was strange to me. That smile—that gentle smile that filled my cup, will never be forgotten by me. When one comes to the lot of a beggar, with the ravishing disease, consumption, they need the smile of sympathy, such as was bestowed upon me.

The thousands that believe in Christianity, so called, do not remember the teachings of Christ, their elder brother. When it shall be asked of them, "Hast thou clothed the naked? hast thou administered one drop of water to thy brother or sister to cool their thirst?" it will not be said to thee, that thou sawest me in prison and visited me not, or hungry and fed me not. No; for I am here and can testify that I have received from thy hand food for the body, a smile for the soul—barefoot, and was shod.

The Spirit here refers to a pair of overshoes I lent him in consequence of a slight shower which damped the sidewalk.

I will merely add, that the grateful Spirit of "Johnny" often accompanies my own beloved children to their earthly home, and makes me sensible of his gentle loving presence.

From motives of delicacy I would withhold my name, should the Editors think proper to publish the communication.

Yours respectfully, MRS. * * *

MANIFESTATIONS IN UTICA.

UTICA, *October* 26, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—As you call for facts and manifestations, I thought it might be somewhat interesting to the readers of your paper to know of some of the many things I have witnessed. I would say I have good reason to believe that the so called low manifestations are as reliable as any other, provided we don't fool with the thing. I will give you some of the many things I have witnessed, and you and your readers may judge of the matter. I made up a circle in my own way about the middle of March—I think in 1853. I will skip over very many interesting things and come up to November 8. The Circle was requested, as we got the communications, to not read them until we had three sittings, but to seal them up each time, and when that was done, to open and read them. We complied with this, and when this was done we opened and tried to read them, but could not. After trying a long time, we asked if it was some other language than English? "Yes," was the answer. We asked, is it this, that, and the other, and finally came to Latin, and that was indicated as the language. I asked if we might get it translated by a good Latinist? "Yes," was the answer. We got it translated, and found it good Latin. Now I would say that none of us understood Latin, and we got this communication by calling the alphabet, and the table tipped to the letters.

At one of the sittings we had a Latin communication, and we asked if they (the Spirits) would translate it themselves on the spot. They did it correctly. Now for me to call these manifestations of a low order, would be inconsistent.

In February, 1854, at my circle, we had this spelled out, in the same way as before. "We want you, when you meet again, to prepare yourselves with pencil and paper." We complied. We then asked if they (the Spirits) would spell out a direction? We had this spelled out: "You must number yourselves in the circle." We did so, and the direction went on this way: "No. 1 must put down the first two letters called out, and No. 2 the next two letters; then No. 3, and so on, round and round, until the whole is taken down." So when this was done, we put the first two letters of No. 1 (which was myself), and the first two of No. 2, and so on, round and round, until it was all down. Then we tried to read it, but could not. We by this time thought we had been deceived. However, before we gave it up, we asked if there was any other way of putting the letters together? The answer was, "Yes." We asked how? and we had it spelled out in this way: The first two letters of No. 1, and the next two of No. 4; and so on alternately, two and two, until they are all down; then No. 2 and 5 alternately, two and two, until they are all down; and then Nos. 3 and 6 in the same manner. This being done, we thought we would see if we could read it now, though we asked, when we first tried to read it, if it was some other language, but were answered that it was not. I will put this communication on paper, and let your readers judge of it for themselves. It is as follows:

Let love overflow thy heart, pure and unbounded as the bubbling spring, that gushes from the mountain side, cheering and refreshing all that approach thee; and seek to walk in the light of truth which will lead thee to a brighter and happier home in the Spirit-land, where all is light and love. Strive to live truthfully so that thy mind may enter into sympathy with our minds, and we can approach nearer unto thee, and teach thee as we desire, untainted with thine earthly abode. I. NEWTON.

We have had our piano and guitar played time after time, without any one near them. At one time the piano was playing (it being the first time) and the sounds coming from the middle of the keyboard, and the room being dark, my daughter asked if I thought there was more than one hand playing? In a moment the high treble and low bass were playing, which was as much as to say, "Now don't I know how?"

We have had things taken from one room to another without visible means, in various ways and at different times. * * *

Yours, etc., L. PHILLEO.

BORN INTO THE SPIRIT WORLD.

MISS ESTHER C. HENCK, of Philadelphia, departed for her Spirit-home on the 14th instant, at the residence of her brother-in-law, North American Phalanx, New Jersey.

Interesting Miscellany.

AUTUMN.

THE dying year! the dying year!
The heaven is clear and mild;
And withering all the fields appear
Where once the verdure smiled.

The summer ends its short career;
The zephyr breathes farewell;
And now upon the closing year
The yellow glories dwell.

The radiant clouds float slow above
The lake's transparent breast;
In splendid foliage all the grove
Is fancifully dressed.

On many a tree the autumn throws
Its brilliant robes of red,
As sickness likes the cheeks of those
It hastens to the dead.

That tinge is flattering and bright,
But tells of death like this;
And they, that see its gathering light,
Their lingering hopes dismiss.

O, thus serene, and free from fear,
Shall be our last repose;
Thus like the Sabbath of the year,
Our latest evening close.

KINDNESS AND PEACE PRINCIPLES TESTED.

PERHAPS the severest test to which the peace principles were ever put, was in Ireland, during the memorable rebellion of 1798. During that conflict, the Irish Quakers were continually between two fires. The Protestant party viewed them with suspicion and dislike, because they refused to fight, or to pay military taxes; and the fierce multitude of insurgents deemed it sufficient cause of death, that they would neither profess belief in the Catholic religion, nor help them fight for Irish freedom. Victory alternated between the two contending parties, and as usual in civil war, the victors made almost indiscriminate havoc of those who did not march under their banner. It was a perilous time for all men; but the Quakers alone were liable to a raking fire from both sides. Foreseeing calamity, they had, nearly two years before the war broke out, publicly destroyed all their guns, and other weapons used for game. But this pledge of pacific intentions was not sufficient to satisfy the government, which required warlike assistance at their hands. Threats and insults were heaped upon them from all quarters; but they steadfastly adhered to their resolution of doing good to both parties, and harm to neither. Their houses were filled with widows and orphans, with the sick, the wounded, and the dying, belonging both to the royalists and the rebels. Sometimes when the Catholic insurgents were victorious, they would be greatly enraged to find Quaker houses filled with Protestant families. They would point their pistols, and threaten death, if their enemies were not immediately turned into the street to be massacred. But the pistol dropped when the Christian mildly replied, "Friend, do what thou wilt, I will not harm thee, or any human being." Not even amid the savage fierceness of civil war, could men fire at one who spoke such words as those. They saw that this was not cowardice, but bravery much higher than their own.

On one occasion an insurgent threatened to burn down a Quaker house, unless the owner expelled Protestant women and children who had taken refuge there. "I can not help it," replied the Friend; so long as I have a house, I will keep it open to succor the helpless and distressed, whether they belong to thy ranks, or those of thy enemies. If my house is burned, I must be turned out with them, and share their affliction." The fighters turned away, and did the Christian no harm.

The Protestant party seized the Quaker School teacher of Ballitore, saying they could see no reason why he should stay at home in quiet, while they were obliged to fight to defend his property. "Friends, I have asked no man to fight for me," replied the teacher. But they dragged him along, swearing that he should stand in front of the army, and if he would not fight he should at least stop a bullet. His house and school-house were filled with women and children, who had taken refuge; for it was an instructive fact throughout this bloody contest, that *the houses of the men of peace were the only places of safety*. Some of the women followed the soldiers, begging them not to take away their friend and protector, a man who expended more for the sick and starving than others did for arms and ammunition. The school-teacher said, "Do not be distressed, my friends. I forgive these neighbors; for what they do, they do in ignorance of my principles and feelings. They may take my life, but they can not force me to do injury to one of my fellow-creatures." As the Catholics had done, so did the Protestants; they went away, and left the man of peace safe in his divine armor.

The flames of bigotry were of course fanned by civil war. On one occasion, the insurgents seized a wealthy old Quaker, in very feeble health, and threatened to shoot him if he did not go with them to a Catholic priest to be christened. They had not led him far before he sank down from extreme weakness. "What do you say to our proposition?" asked one of the soldiers, handling his gun significantly. The old man quietly replied, "If thou art permitted to take my life, I hope our Heavenly Father will forgive thee." The insurgents talked apart for a few minutes, and then went away restrained by a power they did not understand. Deeds of kindness added strength to the influence of gentle words. The officers and soldiers of both parties had some dying brother tended by the Quakers, or some starving mother who had been fed, or some desolate little ones who had been cherished. Whichever party marched into a village victorious, the cry was, "Spare the Quakers! They have done good to all, and harm to none." While flames were raging and blood flowing in every direction the houses of the peace-makers stood uninjured.

It is a circumstance worthy to be recorded that during the fierce and terrible struggle, even in counties where the Quakers were the most numerous, but one of their society fell a sacrifice. That one was a young man, who being afraid to trust to peace principles, put on a military uniform, and went to the garrison for protection. The garrison was taken by the insurgents, and he was killed. "His dress and arms spoke the language of hostility," says the historian, "and therefore he invited it." During that troubled period, no armed citizen could travel without peril of his life; but the Quakers regularly attended their Monthly and Quarterly Meetings, going miles across the country, often through an armed and furious multitude, and sometimes obliged to stop and remove corpses from their path. The Catholics angry at Protestant meetings being thus openly held, but unwilling to hurt the Quakers, advised them to avoid the public road, and go by private ways. But they, in their quiet innocent way, answered that they did not feel clear it would be right for them to go by any other than the usual public high road. And by the high road they went unmolested; even their young women, unattended by protectors passed without insult.—*Mrs. Child.*

ROMANTIC LOVE STORY.

HERE is quite a romantic—and strange, if true—story:

A beautiful young heiress had become so disgusted with a flattering set of soft-pated, pomatum-haired, moustache-lipped, strongly-perfumed suitors for her hand, that she shut herself from the fashionable world, turned all her property into money, deposited it in banks, donned a cheap wardrobe, put on a mask, and went, pedestrian-like, through the city in which she had hitherto moved with so much display and magnificence. She asked alms of those who of late had knelt at her feet and sued for her hand. They knew her not, and casting a look of scorn upon her vailed face and coarse wardrobe, bade her begone. She entered the country—here she met with derision and scorn. A few kind-hearted people, it is true, bestowed aid; but these were of the poorer class, who had hard work to procure their own daily bread; but they could not turn a fellow-creature hungry from their door, and therefore gave a small pittance from their scanty store.

One summer day, a large company met on ——— Beach. They were mostly from the city. The disguised heiress from some cause or other had wandered there. She asked alms of some termed "upper-tens." They spoke tauntingly but gave nothing. What they said had been heard by quite a number of their company. Most of them laughed or looked as if they thought it "served her right." The beggar-woman turned about and was walking sadly away, when a good-looking gentleman stepped forward, and catching hold of her arm, thus spoke:

"Stay my good woman—tell me what you want."

She replied in a low trembling tone, "I want a sixpence—only a sixpence."

"You shall have ten times that sum. "Here" he added, drawing from his pocket an eagle and placing it in the gloved hand of the woman, "take this, and if it is not enough I will give you another."

The heiress returned the eagle, exclaiming, "I want a sixpence—only a sixpence."

Seeing that she could not be made to take the coin, the gentleman drew forth a sixpence, and gave it to the strange being beside him, who, after thanking the generous donor, walked slowly away. After being laughed at for so doing by his comrades, he set out in pursuit of the beggar-woman, saying, "Perhaps she is an heiress—or an angel in disguise. I mean to ascertain."

Not that he thought this. He wished to show his indifference to what his comrades said, beside satisfying himself about the strange female whom he had aided. He soon overtook her, and addressed her thus: "Pardon me, madam, for pursuing you. I would know more about you."

As the speaker ceased, the mask dropped from the face of the female, and the beautiful heiress was portrayed before the astonished gentleman.

That they were afterward married, the reader has already imagined, for the heiress used this means of procuring a worthy husband, and the generous gentleman had long been looking for "an angel in disguise."

The happy husband is often heard to say that he got an "heiress for a sixpence."—*Portland Transcript.*

SOCIETY OF THE SEXES.—What makes those men who associate habitually with women superior to others? What makes that woman who is accustomed to, and at ease in, the society of men, superior to her sex in general? Why are the women of France so universally admired and loved for their colloquial powers? Solely because they are in the habit of free, graceful, and continual conversation with the other sex. Women in this way lose their frivolity; their faculties awaken; their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart is changed continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of woman, than it ever could be by those of men. The iron and steel of character are hidden, like the harness and armor of a giant.

SCIENCE OF SOUND.—It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are pronounced, whereas musical tones will be heard at a distance. Thus if we approach within a mile or two of the town or village in which a fair is held, we may hear very faintly the clamor of the multitude, but most distinctly the organ and other musical instruments which are played for their amusement. If a Cremona violin, Amati, be played by the side of a modern, the latter will sound much the louder of the two, but the sweet brilliant tone of the Amati will be heard at a distance the other can not reach. Dr. Young, on the authority of Durham, states that at Gibraltar the human voice was heard at a distance of ten miles. It is a well-known fact that the human voice is heard at a greater distance than that of any other animal. Thus when the cottager in the woods or in the open plains, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of music in the human voice," says an author, "is strikingly shown in the cathedral abroad. Hence the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas if the same service had been read, the sounds would not have traveled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, are those who, in modulating the voice, render it musical. Loud speakers are seldom heard to advantage. Burke's voice is said to have had a sort of lofty cry, which tended as much as the formality of his discourses in the House of Commons, to send the members to dinner. Chatham's lowest whisper was distinctly heard. His middle tone was sweet, rich and beautifully varied. Says a writer, describing the orator, "when he raised his voice to a high pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had a spirit-stirring note, which was perfectly irresistible. The terrible, however, was his peculiar power. Then the house sank before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator."

A GHOST STORY.—In the year 1826, at Bishopville, South Carolina, Captain William Sumter, (a grandson of Gen. Thomas Sumter,) committed suicide, and was buried at the Baptist churchyard, about one and a-half miles from Bishopville. His grave is about ten steps from the public road, leading from Bishopville to Sumterville. In a few weeks after this, William Bateman, a man of great courage, was riding from Bishopville to his home (about three miles off) and as he passed by Capt. Sumter's grave, at about 12 or 1 o'clock in the night, the moon shone brightly, he informed me (the next morning) that Capt. Sumter arose from his grave and came to him, and placed his hand on his stirrup, and just before he disappeared he informed Bateman it was his time next. In a few days after this, a man by the name of James B. Reaves shot Bateman, giving him a mortal wound, which did not terminate fatally for two or three weeks. Bateman managed to ride from Reave's house to the house of Moses Roundtree, and when he arrived there, sent for Dr. Bishop and his brother John Bateman, the latter at that time overseer for Doctor Bishop; and although W. Bateman's house was much nearer than Bishopville, he requested to be taken to the latter place, which was done, and he died at his brother's house at Bishopville. I was acting as a magistrate at that time, and as there was no witness present when Reaves shot Bateman, I thought it proper to take his dying confession, as it would be good evidence, and a few hours before his death I took down his statement; and as the circumstance of his seeing Sumter occurred to me, I asked him to give me a statement again, and he said it was as he stated before, and that he was not mistaken. He observed to me that it was not imagination, and said, "Don't you see it has happened as he told me?—*Sat. Eve. Gaz.*

THE LARGEST MILL IN THE WORLD.—The largest cotton mill in the world is the Pacific, at Lawrence, Mass. The main mill is 800 feet long, 75 wide, and is practically, including basements and attics, 7 working stories in hight; the whole being built of brick, not only substantially but elegantly. The print works adjoining are 1,500 feet long and twenty feet wide, being extended to form three sides of a hollow square surrounding the main mill and boiler house. The boiler house is 590 feet long. The whole floor surface of this immense structure is sixteen acres. The largest mill in England is the Saltaire Works, lately constructed by Titus Salt, the main building of which is 590 feet long and 50 feet wide, and the whole floor surface of which is 12 acres. There are now in operation at the Pacific mill in Lawrence 50,000 cotton spindles; and these are to be increased to 80,000 and 20,000 respectively. There are 1,200 looms in operation, to be increased to 2,400. These with 2,000 persons, produce 300,000 pieces of cloth per annum—one-half delaines. The weekly consumption of cotton is 20,000 pounds, or 1,500,000 per annum, and 500,000 pounds of wool. Once a month 2,000 persons assemble at the cashier's office, where he pays out to them $50,000 for wages, appropriating to each the exact amount she has earned.

CHARACTERISTICS OF THE KAFFIR.—In intellect, ingenuity, and acuteness of observation, the Kaffirs, inhabitants of Southern Africa, both men and women, are surpassed by none; while many of the traits of their character and dispositions are ennobling and winning. They have a peculiar sense and appreciation of justice, which are very Remarkable. They receive anger and abuse unmurmuringly if they are in the wrong, or if they have justly given you cause to be angry with them.

SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. French, 780 Broadway, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 77 Lexington Avenue, near Twenty-sixth street.

Miss Seabring can be seen daily, at 115½ Grand street. Hours, from 10 to 12 A. M and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. G. A. Redman, of Boston, Test Medium, has taken rooms at 138 Canal-street, (new No. 391) where she may be consulted.

NEW JERSEY.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

CONNECTIGUT.

Mrs. J. R Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

BOSTON.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

FITCHBURG, MS.

Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, $1.

SOUTH ROYALTON, VT.

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, will be happy to wait on the sick and afflicted.

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I. G. ATWOOD & LADY, Magnetic and Clairvoyant Physicians, No. 18 Locust st., Lockport, N. Y., receive patients into their family for the treatment of nearly all classes of diseases, on reasonable terms. Clairvoyant examinations and prescriptions made, applicant being present, or request by letter. The name, age and residence of the subject given, syrups prepared and magnetized by Spirit direction for each case, if required, at moderate prices.

TERMS.—Examination of persons present, $2; including prescription, $3; if by letter. $3 and $5. No letter will be answered unless it contains money or P. O. stamp. 232-5t

MRS. E. J. FRENCH.

CLAIRVOYANT AND HEALING PHYSICIAN,

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The morbid conditions of the Human organism delineated and prescribed for with unparalleled success.

TERMS—For examination and prescription $5, when the patient is present; if absent $10. All subsequent examinations $2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given when sending a lock of hair.

Hours from 10 to 1 and from 2 to 4, except Saturdays and Sundays. 219-tf

MRS. M. B. GOURLAY,

HEALING, Clairvoyant, Psychometric, Speaking, Writing and TEST MEDIUM, (through whom Prof. Hare, of Philadelphia, conducted his investigations of the Spiritual Phenomena) offers her services to the Public.

UNMISTAKABLE TESTS of Spiritual presence, identity and communion, together with diagnoses of disease and treatment are given. Hours, from 10 A. M. to 2 P. M., and from 4 to 10 P. M. Residence, No. 77 Lexington Avenue, above Twenty-sixth street. 215-tf

MR. AND MRS. U. CLARK'S REMOVAL.

Mr. and Mrs. CLARK have just removed from Williamsburgh to Auburn, N. Y., where they will labor part of the time, and make Central and Western New York their principal field of labor. They will answer calls together, or Mr. Clark will be in readiness to officiate at marriages and funerals, or as Lecturer, Psychometer and Healing Medium. After the 25th they will also be prepared to receive a few visitors who may desire to test the spiritual cure. 228-tf

MRS. M. J. MABIN, M. D.

No. 37 Lafayette Place, New York. Office hours, 10 A. M. to 1 P. M., exclusively for ladies, and from 2 to 5 P. M. for gentlemen, Wednesdays excepted. All other hours by appointment. Persons applying by letter must state the name, sex, and age of the patient, together with the leading features of the case. Examinations made in the interior, not the clairvoyant state. Terms:—For first examination and prescription, $5, if the patient is present; $10 if absent; all subsequent examinations $5. Terms strictly in advance. 216-tf

MEDICAL CLAIRVOYANCE.

AN accurate and reliable diagnosis with prescription will be guaranteed on application, personally or by letter, to T. G. CHASE, M. D., 356 North 12th-street, Philadelphia, Pa. TERMS; When the patient is present, $3; if with written diagnosis and medicine, $5; when by lock of hair from a distance, $6—in all cases, except of pecuniary inability. Then a difference will be made. 231-3m

MR. G. A. REDMAN,

THE well-known Test Medium of Boston has taken rooms in Canal-street, old No. 138, new No. 391. Hours may be engaged from 9 A. M. till 9 P. M. Public Circles, evening only, from 7 to 9 P. M. Private parties can be accommodated at the rooms, or at their residences if desired. To insure an uninterrupted opportunity of investigation, hours should be previously engaged. 236-tf

SPIRITUAL MEDIUM.

MRS. BECK, 383 Eighth Avenue, Trance, Speaking, Rappping, Tipping and Personating Medium. Any sincere person wishing to investigate Spiritualism can have the opportunity by calling on her from ten to twelve A. M., or from three to five P. M., Sundays excepted. Mrs. B. will also attend private circles evenings, when timely notice is given her. 218-3m

MRS. HAYES,

Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, $1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

TO THE DISEASED.

MR. AND MRS. C. POLLARD Clairvoyant and Magnetic Physicians, No. 13 Post-office Building, (north side) Hartford, Conn., devote themselves to the relief of the sick and afflicted, consumption not excepted. Address Dr. C. Pollard, Hartford, Conn. 215-10t

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MRS. CAROLINE E. DORMAN has removed to New Haven, where she will make medical examinations and prescriptions for the sick, at her residence, 122 Grand-street, New Haven. Terms: First examination, $3; each subsequent one, $2.

CLAIRVOYANCE AND PSYCHOMETRY.

TERMS—For Medical Examination and Prescription..... $3.00

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202 Address, R. P. WILSON, Cleveland, Ohio.

SPIRITUAL MEDIUM.

H. P. FAIRFIELD, Trance Speaking Medium and Clairvoyant Healing Physician, Wilbraham, Mass. 234-tf

TIFFANY'S MONTHLY.

THE Subscriber's Monthly is devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

He will demonstrate the existence of a religious nature in man, point out its needs and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to *himself*, his NEIGHBOR and his GOD.

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WM. M. WYCKOFF. LEWIS KIRTLAND.

A CARD—TO THE NORTHERN PRESS.

THE undersigned having been endeavoring the past six or seven months to obtain the liberty or permision of speech through some channel of the Northern Press, and having made various solicitations to four several mediums of the Newspaper press, and thus far having signally failed, and hearing various rumors of a *free press*, takes this means of ascertaining its locality. Any newspaper publisher that will publish a few short communications, the leading one designed to (or prepare the way to) meet the Southern sentiment, *genius loci*, or "Free Society a failure," will confer a favor by forwarding his address to the Editor of this paper.

In the name of the Lord and Humanity, *Alias*, S. M.

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No Males received. Displacements treated with remarkable success. Such patients, whether bed-ridden or not, will fined our course of treatment a cure, when medication has entirely failed. Our method must and will supersede all others, in the treatment of this class of patients. Terms $7 and $10 per week. Address W. SHEPARD, M. D., Columbus, O.

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PRINCIPAL—MISS EMMA HARDINGE.

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Subscription to this class only: For one student, $6; for two, $10; for three, $14; for four, $16. Terms in advance. 235-tf

BOARD.

DR. WELLINGTON, 34 East Twelfth-street, corner of University Place, will furnish fine rooms to transient or permanent boarders. He will furnish all the comfort of the best hotels at less price. Location between Broadwry and Fifth Avenue. 236

INFORMATION WANTED.

OF JANE BRIGHAM—Spiritual medium, supposed to be in New York. By addressing W. G. H. Griswold, Astor House, she will hear something to her advantage. Any information respecting her will be thankfully received. 236-1t

H. SHLARBAUM

Offers his most faithful services as

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OR, WATERS FROM THE ARTESIAN WELL,

ST. CATHARINES, C. W.

Twelve miles from Niagara Falls, over a good Railroad.

THESE Waters are now being extensively introduced throughout this continent, as a sovereign agent for restoring to comparative, and in many instances to *perfect* health, those afflicted with Rheumatism, Dyspepsia, Liver and Kidney Complaints etc. In all cases of indigestion, this water, taken according to the directions, effects a speedy cure. It corrects the acidity of the stomach, and produces a sweet breath It may be diluted with soft water, and used as a tooth wash, with good effects. By using it on the head a healthy state of the skin is produced—thereby not only preventing the hair from falling off, but often causing new hair to spring up and grow luxuriantly. The large quantities of Chlorine which this valuable water contains, make it decidedly the most important Mineral Water yet discovered, not only as a remedy for typhus and chronic affections of the liver, scarletina, and malignant sore throat, but as a gargle in putrid sore throat, a wash for ill-conditioned ulcers and cancerous sores, and as a local bath in diseases of the liver.

ANALYSIS BY PROF. HENRY CROFT.

	IN 1,000	IN PINT, 7,680 GRS.
Sulphate of Lime	2.1923	16.8368
Chloride of Calcium	14.8544	114.08 8
Chloride of Magnesium	3.3977	26.0944
Iodide of Magnesium	0.0042	0.0322
Bromide of Magnesium, a trace.		
Chloride of Potassium	0.3555	2.7302
Chloride of Sodium	29.8034	228.8901
Chloride of Ammonium, a trace.		
Silicic Acid,	50.6075	388.6655
Loss	1.0670	
	51.6745	

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